THE CHURCHMAN.

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POETRY.

From "Thoughts in Past Years."

NEGLECT OF FAST DAYS.

Poor gain I deem it, that from public stage
And rural nook, the cross hath disappeared,
If it no more in heart of man is reared;
Bent to please all in this self-pleasing age,
Nor own that sign of sorrow's heritage,
Witness ye nominal fasts no more revered!
The Church, ye say, is to your love endeared,
And sadly ye her coming ills presage;
But yet, unheeding her small voice, ye flee
While Friday feastings drown the gentle call,
Which calls you to her sad Gethsemane,
Unmarked alike or Fast or Festival;
Sabbaths ye straiten, but ye take no part
In acts that train the penitential heart.

* * * * * * *

That Sabbath of the soul doth ever rise
At JESUS' grave, to them in ways of prayer,
Who watch the world like Evening fading there,
A gentle spirit of self-sacrifice
Springing 'mid ordered fastings, pearl of price
Beyond the Indies, when, with heavenly air
And peaceful thoughts, which feeble frame repair,
Thou comest down a soul of harmonies
Like the pure heavens in their tranquillity,
Quietly imaged in a wintry sea,
With all their calm bright stars.

CHRISTMAS.

Where is the cradle meet
For the Eternal child?
It is within that sacred seat,
The lowly heart with sorrow reconciled.

We ask no vernal bud,
Nor summer flow'ret wild,
Stern winter 'neath her rugged hood
Hath seen her LORD and patiently hath smiled.

Christmas, when all things wear
The glare of earthly glee,
Not gladliest then the heart doth hear,
The chime of thy sweet calm festivity.

But when life's joys have gone
With sere and yellow leaf,
The winter of the mind doth own,
Balm of all wounds, Creation's blest relief.

THE RETROSPECT.

So runneth o'er my cup,
That if I think thereon my heart will break,
My eyes are full of tears, I cannot speak,
But unto thee look up.

My cup hath long run o'er,
With blessings crowned, many and multiplied
And daily, from the fount of Love supplied
On thankless me they pour.

Parental bearings kind,
And tenderest leadings of thy gentle care,
From wildering ways to pastures calm and fair,
Serener thoughts of mind.

Evils which turned to good
And wishes crossed, which I have seen full soon
Had led to the house of sorrow, and thy boon
Of better things withstood.

Occasions lost, which seemed
To go in anger, but *came back and smiled*,
And seemed to me in pity reconciled,
To better strength I deemed

With Solitude to cope,
And sweet disseverings from worldly wealth,
That I might go down to my grave in stealth,
Not without peaceful hope.

Spared kindred—friendship's best
And such as e'en to think of were alone
A hive for wintry hours, though they were gone
And they too not unblest.

And these thus numberless,
Only that I might on thy bosom rest,
And in thee be resigned to be blest,
Sole fount of Blessedness!

For these all nothing are
Without thee, like the stars by night which shine,
They only by reflection are divine,
But in thee doubly dear.

From Longfellow's "Balms of Life."

WHAT THE HEART OF THE YOUNG MAN SAID TO THE PSALMIST.

Tell me not in mournful numbers,
That our life is but a dream,
For the soul is dead that slumbers,
And things are not what they seem.

Life is real—life is earnest,
And the grave is not its goal,
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment—and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us further than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle—
Be a hero in the strife.

Trust no future, howe'er pleasant,
Let the dead part bury its dead;
Act—act—in the living present,
Heart within and GOD o'erhead.

Lives of great men all remind us,
We can make our lives sublime:
And departing leave behind us,
Footsteps on the sands of time.

Footsteps—that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving—still pursuing:
Learn to labor, and to wait.

From the Richmond Compiler.

SKETCH OF THE LIFE AND CHARACTER OF BISHOP MOORE.

(Concluded.)

Never was there a man more happily constituted for the peculiar work assigned him by the Divine Head of the Church, than was Bishop Moore for the trying duties of Diocesan of Virginia, at the period when he entered upon that sacred office. The Episcopal Church, in this State, then labored under accumulated difficulties. The evils which grew out of the colonial system of ecclesiastical affairs were still felt. The want of Episcopal supervision, of the administration of the Episcopal functions, and of the restraining influence and discipline of Executive control, had greatly retarded the prosperity of the infant Church. She had not the benefit of her own ecclesiastical Government, and was too far removed from her distant mother to be much benefited by the connection which was still maintained, or much restrained by a ruling power so far distant, and consequently so inefficiently exercised. Without an Executive head, there was no sufficient restraint laid upon her ministers. Orthodoxy in doctrine, and piety and morality of life among those who were the spiritual guides and examples of the people, could only be enforced, when needed, by an impeachment on the other side of the ocean, before the Bishop of London, who was the ecclesiastical head of the colonial Churches. This, owing to the invidiousness of the office of accuser, the distance of the tribunal, the expense of the voyage, and the delay of justice, was rarely done. The colonies, in consequence, became the last resort of some of those bad men, who, in all ages and churches, will intrude into the holy office, and who feared the discipline of the Church at home. Others, who from inefficiency, could not find desirable cures in the mother country, easily obtained situations, in a rapidly growing community, where ministers were greatly needed. From the operation of these causes, the colonial Church in Virginia long labored under the infliction of the inefficiency, immorality, and want of piety of some of her ministry. The disastrous influences of this great evil were widely felt. The confidence and attachment of the people were, in a great degree, weaned from their spiritual guides. The efforts of the good and zealous were much thwarted by the counteracting influence of evils which there was no power in the defective system of Church government to eradicate. At this critical juncture came on the American Revolution. The strong prejudices which were excited by this great event against a Church which was then connected with the oppressive government of England—the jealousy which was aroused in the dissenting denominations in consequence of the possession by the Church of valuable glebe lands—the dispersion of most of her ministers—and the zealous efforts of her enemies in the use of all these means of injuring her, when added to the sore evils under which she had before groaned—constituted a burden too heavy for her strength, and she sunk to the dust. An extended population being thus deprived in a great degree of their religious teachers and of moral restraints, and exposed during many years to all the distracting and demoralizing influences of war, presented, after the protracted troubles were over, an inviting field for that subtle system of infidelity which was introduced from France, and was zealously and too successfully disseminated by men of high standing and talent. Added to the baleful influence of their demoralizing system, those who undertook, under GOD, the arduous task of reviving the Church in Virginia, had to operate on the minds of a high-minded people, long unaccustomed to the restraints of religion. Thus infidelity, immorality, repugnance to restraint, and inveterate prejudices against the Episcopal Church, produced fearful difficulties in the way of a revival of this Church. The great work, however, was begun by a little band of faithful men, who trusted in GOD's promise, that "the gates of hell should not prevail against his Church." Still, at the time of Bishop Moore's arrival, the evils above mentioned were widely prevalent. He seemed to have been raised up by Divine Providence to guide the Church successfully through these difficulties. He entered upon the arduous task at fifty-two years of age, though with all the vigor, animation, and zeal of youth. His evangelical system of doctrine, his pure and beautiful style of preaching, the tenderness and pathos of his appeals, the gracefulness and eloquence of his delivery, aided by a venerable form, a countenance beaming with benevolence, and a heart glowing with love, rendered him to all an acceptable preacher.

In his visitations through his new diocese, crowds every where assembled to hear him, and charmed by the man, many went away disarmed of their prejudices against his office and his Church. His gentle and conciliating manner of pleading the claims of the Church of their fathers, soon awakened in many families an attachment which had slumbered but had never become extinct. The mild, forbearing and parental manner in which he exercised the power of his office, won the hearts of his ministry. His widely spread reputation for piety and zeal, soon drew to his diocese a large accession of efficient clergy. His faithful inculcation of true religion elevated the tone of piety in the Church, and secured the confidence of the community. In his private and social intercourse with the families of the Church, their bishop won all hearts. To the courteous and graceful manners of a well bred gentleman, he added a singularly pleasing amenity. He was kind to all, for he loved all. His benevolence overflowed towards all mankind. His venerable appearance and countenance, beaming with love, disarmed enmity; his sprightly and entertaining conversation, attracted old and young to his society. He presented religion to view in all her most pleasing and attracting graces.—More austerity of manners would have failed to win back hearts long alienated from the Church. Greater sternness in the exercise of his authority, would have strengthened and perpetuated the prejudices entertained towards his office. But he seemed to have been happily endowed with the very qualities as a man, a Christian and a bishop, which peculiarly fitted him for the exigencies of the Church, when he entered upon the duties of her Chief Shepherd. Having guided the Church committed by the Great Shepherd to his care, safely through her early difficulties, having witnessed the rebuilding of her fallen churches, the extensive revival of true religion through all her borders, the return of her formerly alienated children to her bosom, a rapidly increasing attachment to her excellencies, a fast growing esteem, and respect even among those without her communion, he well deserves for her sake, as well as for his own virtues, the love and reverence of all who love the Church of GOD. Truly, GOD has blest his labors and those of the godly man who has aided him of late years in the Episcopal office. When he came to the Episcopate of Virginia, there were in the Diocese only 4 or 5 actively laboring ministers; now there are about 95, most of whom minister zealously at the sacred altar. Never probably was there a bishop more universally popular, and more ardently loved by his ministers and all the members of the Church under his Episcopal charge.

But it is in his parochial character as rector of the Monumental Church congregation that he is best known and most beloved in Richmond. His pastoral labors here for 27 years have exceedingly endeared him to his congregation. Gentle, amiable, kind and courteous, with a heart full to overflowing with benevolence, with a charity which included in the wide circle of his affection all the lost world for whom the Redeemer died—always under the influence of the most kindly feeling for all men, and the tenderest sympathy for the afflicted, he associated with the people as their spiritual father and guide. He delighted in the Gospel; CHRIST crucified was his constant theme, and he loved especially to dwell in his preaching on the bright and cheering topics of Christianity. The mercy of GOD, the tender and kind invitations of the Saviour, the soothing consolations of religion, and its glorious hopes, constituted the burthen of his preaching; and when set forth with great animation, the most moving pathos, in an eloquent style of composition, aided by a delightful voice and fine manner, gave to his preaching a peculiar charm which all appreciated. He dearly loved the Liturgy of the Church, and as in its eloquent and holy strains he presented to GOD the prayers and praises of his people, he often wept. Love to GOD and love to man dwelt in his bosom and pervaded his conversation and sermons. He could seldom speak of the dying love of CHRIST without tears; and, like the beloved Apostle, whom JESUS most loved, and whom he greatly resembled in character, the prevailing sentiment of this aged minister of CHRIST during his latter years was, "little children, love one another." O! that his bereaved people may remember and obey this godly admonition! They all love him, and well they may; for there are few of the younger part of them whom he did not receive in those arms now cold and stiff in death, and at the baptismal font dedicate them to GOD's service and admit them into the Church of CHRIST, and make them heirs of all the precious promises of the Christian Covenant. O! that they may never forget the obligations then assumed for them, and that they may not, by failure to comply with the conditions of salvation, forfeit that rich inheritance, the title to which was then bestowed upon them! Most of those of his flock who now mourn his loss, also had their earthly happiness cemented by him in holy matrimony. The large body of communicants now worshipping in the Monumental Church, were all, with very few exceptions, admitted to that sacred means of grace by the imposition of his hands in the Apostolic and beautiful rite of confirmation. Often have they assembled around that chancel before which his venerated remains so lately lay cold in the embrace of death, and seen that much loved form, instinct with life, within their kneeling circle, and heard that gentle and dear voice, now silent forever, invite them in the most affectionate tones to the spiritual feast of the LORD, and receive from his hands the emblems of the crucified body and shed blood of their dying Redeemer. Brethren, let the memory of these consecrated scenes of the communion of Saints never fade from your minds, and never forget the faithful teaching of this godly old man. Few among you, who so lately followed this beloved pastor to his last resting place on earth, have not been led by him to that city of the dead where his dust will lie, until summoned on the resurrection morn by the Archangel's trump, to a new and eternal life, and have there seen him commit your loved ones to the grave in the solemn service of your Church, and with the trembling accents of the deepest sympathy and tenderest love. Remember, also, these solemn scenes, and O, prepare to follow them to the tomb and him to the bliss of heaven! He loved social and friendly intercourse with his people, and all have enjoyed his sprightly and cheerful conversations, and heard his fatherly advice and spiritual encouragement around their firesides.

Never did the writer, whose opportunities of observation have been constant, during the last five years, know a minister who equalled Bishop Moore in the kindness, frequency, and efficacy of his attentions to the sick and afflicted. The gentleness and kindness of his manner, the depth of his sympathy, the soothing character of his conversation, his happy and tender mode of presenting the consolations of the Gospel, all accompanied by prayers of the most appropriate character, and of remarkable fervor, rendered this department of his parochial duties eminently pleasing and useful. Truly did he love his dear people, as he was wont to call them: he was the friend of them all. How often has the writer heard him mourn over those of them who are impenitent, seen him weep for them, and heard his ejaculatory prayers ascend to GOD on their behalf! How often has he seen him bear the communicants of his flock in his heart, and on his lips to the throne of grace, and pray GOD to strengthen their faith, and confirm them in all Christian graces, and in all good works.

Who can withhold the tribute of admiration for such a character? Who would desire a more enviable lot than his? Enjoying for fifty-four years the high privilege of declaring the glad tidings of the Gospel to ransomed sinners—beloved by all, eminently successful both in his ministry and in his Episcopate, without enemies, his death has been like his life, gentle, calm, full of love and hope, and peace! Let it be repeated, he had no enemies, for he was just and upright in all his dealings, he had a tender regard for the reputation and feelings of all, and never spoke evil of any; and who could cherish aught but love and reverence for one so full of love to all? The citizens of Richmond loved to see his venerable form and benevolent face as he walked the streets. His best eulogium is the love and veneration of the whole population of Richmond—the tears of the immense assemblage that thronged the church at his funeral; yes, of all, old men, and matrons, young men and maidens and children. Who can forget the sobs which were heard throughout the vast crowd? Who was not impressed by the unparalleled multitudes which swelled his far lengthened funeral procession?

To crown so lovely a life, GOD awarded him a death such as is granted to but few of his ministers. He enjoyed all the real blessings of life to the last, with unusual physical strength, and mental faculties but little impaired, except his memory. He continued his duties even to the end. Two days only before the last visitation on which he died, he officiated and preached at a funeral. His address was extempore, and such was his energy, animation, and fervor, and such the influence of his exhortation, that an old Christian of another Christian society, said, "Surely this must be his last message to Richmond." It was so; two days after, he obeyed the call of duty, and commenced, in his 80th year, a journey of 150 miles to Lynchburg, to perform Episcopal functions. He arrived in Lynchburg on Thursday, 5th of November. On Friday, he attended divine service in the forenoon—in the afternoon he met at the Rector's house the candidates for confirmation, and made them a very admirable address on the qualifications for that holy rite—in the evening he attended divine service again, and after a sermon by one of his presbyters, he made an address, which is represented to have been characterized by pathos, animation and energy in the highest degree. Eyes that seldom wept were suffused with tears, and some of the most hardened in impenitency were softened, when the old and venerable servant of GOD, in tenderest accents, and with outstretched and trembling hands, and fervent love, heralded for the last time the good tidings of the Gospel, and entreated them in CHRIST's stead, to be reconciled to GOD. That night, after a day spent so usefully in his sacred office, and only about three hours after his voice had proclaimed in the Temple of GOD the gracious invitations of his beloved Saviour, the fatal shaft pierced him which no skill could extract. Feeling unwell a little after midnight, he arose to call for help, but his strength failing him, he fell on the floor, and lay there helpless for some time before his returning strength enabled him to make himself heard. When raised and placed on his bed, he was found to be laboring under a violent attack of pneumonia. He lived for five days, suffering but very little pain, and during most of the time none. Generally he was in a profound stupor, but occasionally he roused up, and his eyes and countenance would for a little while resume their usual intelligent and benevolent expression. When thus himself, he was resigned, calm, full of peace and hope, and free from all fear. When asked whether there was nothing to be done in reference to his temporal affairs, he said no, that every thing had been attended to—that nothing remained but to bid the Rev. Mr. Atkinson to bear his love to his dear children. When told (by Mr. Atkinson, at whose house he died, and who, with his wife, were son and daughter to him in the absence of his own children,) that death was at hand, he said, "It is well—I trust I am prepared either for this world or the next." On Thursday, at about half past 1, A. M., after hours of entire freedom from pain, and in the gentlest and most peaceful manner, without a struggle or a groan, this good man fell asleep in JESUS, and now, we believe, is in the society of the Patriarchs and Apostles, in a world of blessedness.

Laboring to the last, in the midst of his duties, and zealously doing his Master's work, this old and faithful soldier of CHRIST fell with his armor on, and brightly burnished with recent use. Well may the Apostle's language be applied to him: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness."

The circumstances attending Bishop Moore's death render the following lines of Montgomery remarkably appropriate:

"Servant of GOD! well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.
The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell—but felt no fear.
Tranquil amidst alarms,
It found him in the field,
A veteran, slumbering on his arms,
Beneath his red cross shield:
His sword was in his hand,
Still warm with recent fight;
Ready that moment, at command,
Through rock and steel to smite.
Soldier of CHRIST! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

COMMUNICATIONS.

For the Churchman.

SERMONS: *by the* Rev. EDWARD THOMAS, *formerly Rector of Trinity Church, Edisto Island, late Rector of St. John's Parish, Berkley, South Carolina.* 1 vol. 12mo. Charleston: A. E. Miller. 1841.

Among the eminent Christians, whom it has fallen to the lot of the writer to know and to love, there has been none, of whom one might speak with less caution and reserve; none, in whom all the elements of the Christian character were more beautifully blended and harmonized; none who, without apparent effort, so won the hearts of all, who were privileged to know him, as the author of these sermons. The remains of him, whose pen was always rich with instruction, and from whose lips fell ever persuasive accents, have been long since cold in the grave. But the memory of the just is blessed. The odor of piety and holiness can never pass away from the sainted dead. It can never be unseasonable to speak of the virtues of such a man. The writer of this brief memorial cannot help turning often to the mournful, yet pleasing subject of his memory; and the request of some of those, who knew him best and loved him most, has determined me no longer to delay paying some tribute to his worth, well meant, at least, and springing warm from the heart, however imperfect it may be in detail and expression.

The Rev. Edward Thomas was descended in a direct line from one of the first missionaries to South Carolina of the Venerable Society in England for the Propagation of the Gospel in Foreign Parts. His maternal grandfather was Walter, a physician of no mean fame, and one of the earliest and most celebrated botanists in South Carolina. His work is yet a standard of reference, and a model of accuracy and scholarship, to the lovers of natural science. Among Mr. Thomas's ancestors were several of creditable literary attainments, and consistent piety. His own childhood and youth were noted for the same creditable attachment to religion and learning, which marked his maturer years. At school and at college, he was always among the first, if not the very first in his class. But while he bore away the palm from many competitors in solid science and in elegant literature, his deportment was always so meek, his manners so obliging, his mind so free from ambition and rivalry, that he won as easily the love as the admiration of all. It is believed, that neither then, nor in later life, did he ever make an enemy.

He was remarkable even in boyhood for great scrupulousness and tenderness of conscience. It is related of him, that being persuaded by some wicked youths to violate the Sabbath, and to engage in a sporting excursion, under the pretence that he had mistaken the day of the week, and that it was not Sunday; on discovering how he had been misled, he burst into an agony of tears, and could not forgive himself for the fault, though involuntarily committed. How striking a contrast does his conduct on this occasion form with that of those reckless youths who seek an excuse for profaning this holy day, and who gladly escape from the restraints of GOD's house, and the decorum which is generally observed on that day in a Christian land, to the unrestrained freedom of wild sport and merriment. He is uniformly spoken of by all, who knew him in his younger years, as the amiable and pleasing child, the mild, studious, pious youth.

It is generally true, that a prophet is not without honor, but in the place of his nativity, among his own early friends and relatives and his boyish acquaintances: some family quarrel is usually remembered and visited upon the head of unoffending descendants of that family; some outbreak of youthful passion is recollected, to mar the beauty of character which may have been attained in later and more placid years. In short, some prejudice or ill will is extremely apt to interfere with the usefulness of the clergyman, in that region of country in which his first years were past. But not so with Mr. Thomas. The exceeding sweetness, purity, and propriety of his character and manners in early life, had so endeared him to all, that when he, long after, occasionally exercised his ministry among his early friends and relations and neighbors, the crowded house, and the pleased and gratified attention of all, showed how highly he was regarded, and how deep was the impression made by his early piety among those who had the best opportunities of knowing its depth and consistency.

A man, like him, could scarcely hesitate in the choice of a profession. Possessed of talents which would have placed him in a high rank in any profession—which would have brought within his grasp the wealth so often attainable in the practice of law or physic, or a distinguished station in political office and honor—having acquired an amount of learning which would have qualified him for an honorable place among academical teachers, or among men devoted to literature and authorship, he yet does not seem for a moment to have hesitated in devoting himself to the service of CHRIST and his holy Church. Wealth, honor, literature, had no charms in his eyes compared with that office, which would allow him to devote himself to sacred studies, and freeing him, in a great degree, from worldly cares, might enable him, both to gain for himself greater degrees of holiness, and to teach others the way of eternal life. His heart was with the Church, and he could not be tempted to turn aside to secular employments, however honorable or profitable. Nor was he satisfied with any slight or merely formal preparation. He passed, I believe, the full period required by our canons in diligent study of the noblest of all sciences. Nor were his studies ever intermitted till his death. In fact he was, emphatically, a ripe and thorough scholar. I do not know whether he had paid much attention to the mathematical or natural sciences, though I have reason to believe he was as well acquainted with them as most men of liberal education and studious habits. But with the classical authors, with sacred, ecclesiastical and profane history, and with the whole range of elegant modern literature, he was thoroughly familiar.

Few of our southern clergy have surpassed him in a knowledge of the original languages of Scripture, and generally in theological acquirements—nor were these acquirements, as sometimes happens with those, who have known books but not men, rendered useless by any deficiency of judgment or original talent. Possessed of a refined and cultivated taste, of a sound and discriminating judgment, of an accurate perception of fitness and propriety, his sermons showed how all divine and human learning may be made to bear upon the good of mankind and the salvation of souls. Notwithstanding the low estimate, which his excessive modesty caused him to put upon their worth, insomuch that he wished them destroyed at his death, a selection of them has been rescued from oblivion, and already received with marked favor. They will be found to be distinguished by purity, ease and simplicity of style, by sound, old-fashioned scriptural divinity of the school of that eminent and godly prelate, Dehon, by clear statement of important truths, and by persuasive exhortations to duty. If there was any faith in his sermons, considered as disigned for delivery from the pulpit, it was that they were perhaps written too much in the manner of the essayist, and thus wanted something of the force and energy and practical application of a direct address to the consciences of the hearers. But this defect does not appear in all of the printed discourses, and it was well compensated by the graces of composition, and the calm but pleasing persuasiveness of his look and gesture, and manner.

Methinks, I see him now, as he was so often seen in life, slowly lifting that hand of mild authority, turning towards me that calm countenance, expressive only of benevolence, piety and love, looking around upon his hearers with that mild eye, which spoke only of anxious desire for their spiritual and eternal good, and addressing them in those words of truth and soberness and piety, which were wont to fall from his now sainted lips. The picture is full of mournful pleasure to the imagination. There is a sweet and soothing delight in calling up before the memory the image of so holy a man and so excellent a preacher. Alas! that his career should have been so short. Alas! that one of so eminent gifts and graces should have been so soon removed. Alas! that one so singularly fitted for usefulness in the parish, where the providence of GOD had placed him, should have been taken from it just as he began to be thoroughly known and loved! But GOD's ways are not as our ways, and to His will, let us bow in meek submission.

It was not merely as a scholar or a preacher, that Mr. Thomas excelled. It was more especially in the private relations of life, and in the discharge of pastoral duties, that the exceeding beauty of his character shone forth. While he was fixed as upon a rock by the unyielding firmness of moral and religious principle, while he was strongly and consistently attached to the old ways and time-hallowed usages of the Church, while he abjured the spurious theology, and disliked the novel and wild measures in religion, which were so highly lauded during a part of his ministerial career, but now happily find few advocates, while he adhered to the right in all matters of conscience with exceeding scrupulousness, he never denounced others with bitterness and violence. Rancor and malevolence seem not to have been rooted out, but never to have taken root in his heart. Indeed, this trait in his character seems to have been carried to some excess. So pure were his own motives, so benevolent his own intentions, so upright all his designs as well as acts, that he was unwilling to suspect evil in others, and could scarcely be convinced by the most manifest proofs of the deliberate wickedness of a fellow creature. Thus was it, that "even his failings leaned to virtue's side"—that if he had a weakness, it was one which proceeded from unbounded charity, and unsuspicious goodness of heart.

Such a man could have been only the most affectionate of husbands, and the kindest of fathers. That he was so, let the observation of all who entered his house, let the love and veneration of his remaining children, let the paleness of face and the sorrow of his disconsolate widow, which cannot be hidden by her utmost efforts, testify.

That he was a man of faith and prayer, of meekness, humility, and exemplary patience, is well known to those who were honored with his intimacy. Who of them can forget, how in that last, protracted and most painful illness, he would not allow his neighbors and friends to be put to the slightest trouble or to lose an hour's sleep on his account? Who can forget, that no expression of fretfulness or impatience was heard to fall from his lips? Who can forget, how, while suffering the most intolerable agonies, he restrained every expression of pain, that he might conceal his sufferings and avoid giving pain to those he loved? Who of them can forget with what calmness and faith he committed his soul to GOD, trusting in the all-sufficient atonement and the infinite merits of the Redeemer? Who can forget with what resignation he gave up all that was dear to him on earth, "looking for another and better country, even a heavenly?"—how calmly he committed wife and children into the hands of Him, who is a husband to the widow and a father to the fatherless?

Such was the Rev. Edward Thomas, as far as one, who delights in the remembrance of his affection, is able to portray him. I have chosen rather to dwell upon the character of the man, than upon the merits of those discourses, by which, "being dead, he yet speaketh." That they will richly reward perusal is my full belief. That such is the judgment of many others, is shown by the exhaustion of the first edition within a few weeks.

BERKLEY.

For the Churchman.

Mr. Editor,—I have just been shown a printed paper wherein, I would charitably hope, there must be important departures from any original document of which it may profess to be a copy. It opens in the name of Bishop Griswold, and has attached to it his name as a signature.

In it Bishop Griswold is represented as using the following words: "We commend to your notice, &c., &c., our tried, approved, and well-beloved presbyter JAMES COOK RICHMOND." Such language is, I believe, well understood by all Catholic Churchmen to be proper only for the diocesan of the presbyter to whom it is applied. Now Mr. Richmond is not Bishop Griswold's presbyter, but the presbyter of the Bishop of New York; which bishop is the only one who can give a canonical and valid certificate of his being "tried and approved." I understand it, however, to be a fact that he has undertaken his present purpose, and gone abroad, without any consultation with his diocesan, and without that letter of commendation from him, without which he cannot, in any part of Christendom, on sound Catholic principles, and agreeably to Catholic law and usage, be received and accredited as a presbyter in good and approved standing.

This document also represents Mr. Richmond's late application to the House of Bishops for his own consecration, in such a way as might lead to the impression that the bishops declined on account of constitutional and canonical difficulties. The action of the bishops, I am told, was—and that I believe unanimously, and without any discussion of the merits of the case, or any allusion to such difficulties—*giving leave to Mr. Richmond to withdraw his memorial.* A measure to which I trust none will suspect the bishops of having recourse, if they deemed the memorial a fitting one for deliberation, or if they were governed by reasons the assigning of which would, in their opinion, have in it as much of Christian kindness as the summary course which they pursued.

There are other objectionable features in the above mentioned document; but I forbear to notice them. In the two which I have selected, the Church has an interest, which I thought a justification for this intrusion upon yourself and your readers.

Allow me to add, that it ought to be distinctly understood that our senior or presiding bishop has no connection, as such, with the other bishops, in their diocesan capacity, or with their dioceses or clergy; and that a presbyter or deacon of our Church, unless he belongs to the particular diocese of the presiding bishop, has no other connection with him than with any other bishop not his own diocesan.

ORDO.

For the Churchman.

"THE LONDON RECORD."

Mr. Editor,—It has long, I believe, been well understood by those best acquainted with the subject, that the paper named at the head of this article, ranks very low in the estimation of the best friends of the Church in England,

and that, in their judgment, it is not much to the credit of our Church that it should be vaunted, as of authority, in any of our own periodicals. I take the liberty of sending you the opinion in the matter of that eminently able, sound, and excellent paper, "The Church," published at Toronto, Canada. In the number of November 20th, it notices a Methodist paper, the Wesleyan, which had copied from the London Record a long article against the great doctrine of the Apostolical Succession; and thus speaks of the latter paper:

"Our worthy contemporary labors under a misconception in representing the *Record* as a journal in the interests of the Church of England. It is only recognized as such by a particular party, and is, we believe, in some measure, under Presbyterian management. We emphatically protest against its being considered an authoritative or generally recognized organ of Church opinions." PLUS ULTRA.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, December 15th.
Friday, December 17th.
Saturday, December 18th.
Ember Days.

It was proposed to consider, under the head of Ember Days, the *character* of the Christian ministry, the *appointed mode of admission to it*, its *duties*, and its *qualifications*. The first two points having been noticed, the remaining now offer themselves.

The duties of the Christian minister may be divided into public, parochial, and personal; and arise out of that divine commission which entitles him to act for GOD with man, and for man with GOD.

His public duties, under the first of these functions, include the administration of the sacraments, and the preaching of the Gospel.

First, the administration of the sacraments—baptism and the LORD's Supper.

That the administration of baptism is one of the peculiar duties of the ministry, appears from the Scripture view of its nature and objects. DIES SANCTUS.

[*The author is obliged abruptly to postpone, until the next number, the further consideration of the subject.*]

For the Churchman.

ON THE IMPROPER USE OF SCRIPTURE PHRASES.

A correspondent of the London *Christian Observer*, (for September, p. 538,) after noticing with approbation BISHOP M'ILVAINE's book on OXFORD DIVINITY, says:

"Such being my views of the value of the bishop's work, it is in no unkind spirit that I take up my pen to notice what appears to me to be a fault in it—an error into which those who write on theological and religious subjects are so liable to fall, that it seems proper to express a word of warning against it: I mean, the employment of the language of Scripture in a sense not properly belonging to it, where other words might easily have been found, and where the use of the words of inspiration has somewhat the character of *trifling* with holy writ, (though I am persuaded, not really employed in any such spirit,) and has a tendency to connect ideas foreign to the subject with the expressions so applied. What I mean may perhaps be better understood if I adduce some instances; and therefore I will refer to all those *which I happen to have marked* in the perusal of Bishop M'Ilvaine's book. At page 8, he speaks of Oxford divinity as to be recognized as *of the house and lineage* of popery. At page 24 there is the employment of language which we do not see wrested from its proper use with so much jealousy, but which I confess grates upon my ear: the author considers that the reconstruction of the Romish system may not "necessarily be called Rome, and have all the forms and *outward and visible signs of that inward and spiritual* departure from *grace* which is usually denominated popery." At page 26 we read that "for a variety of reasons many persons may not suspect that popery is advancing in disguise, so that men may be saying, *where is the fear of his coming—for all things continue as they were from the beginning?*" At page 70, justification by inherent righteousness is said to be the very *corner stone, elect and precious*, of the whole system of this new divinity. At page 80, the bishop exhibits the great change which we must make in our creed, sermons, &c., if the cross we are to preach is a cross erected within us; and adds, that *old things*, indeed, *must pass away, and all things become new.* The same text is applied (may I not say misapplied?) in the same way at page 526. At page 541, this Oxford divinity is described as *pressing on to the prize of its high calling*, and therefore soon likely to cross the invisible line that separates from popish purgatory."

* * * * * *

"I commend this subject to the considerate attention of your readers, and trust that these remarks may have the effect of putting them on their guard against a common error, which is not the less evil because it is common." R.

For the Churchman.

DESK BIBLES.

Mr. Editor,—I have occasionally, of late, known of copies of a beautiful quarto edition of the Bible, published by the American Bible Society, being procured for the use of church desks. This has probably been done without reference to the fact that that edition is *without the Apocrypha*. Now, as lessons from the Apocrypha are appointed by the Church for several of her Holy Days, it is obvious that such Bibles are unsuited to the reading desk. Those concerned in procuring Bibles for churches should be careful to see that they have the

APOCRYPHA.

The Rev. C. Taliaferro has resigned the charge of Norborne parish, Berkeley county, in this diocese, and will, we understand, deliver a farewell address to his congregation in Martinsburg, on the third Sunday of the present month.—*Southern Churchman.*

It is with regret we learn that at the fire in Petersburg, on the 17th ult., the dwelling house of the venerable Rev. Dr. Syme, for many years the worthy rector of the Episcopal Church in that place, was consumed.—*Ib.*

Confirmation at St. Paul's Church, Lynchburg.—The ordinance of confirmation, which was to have been administered in St. Paul's Church, Lynchburg, by the late Bishop Moore, and which was prevented by the unexpected and lamented death of that venerable prelate, was performed by Bishop Otey, of Tennessee, on the 23d Sunday after Trinity, Nov. 14th. The rector of the parish, acting under authority confided to him by Bishop Moore in his life-time, requested Bishop Otey to perform this service, with which the latter cheerfully complied. Accordingly, after a sermon, in which he vindicated in a singularly clear and masterly manner the divine origin and scriptural warrant for this rite, he proceeded to confirm twenty-four persons. The Church in Lynchburg is deeply indebted to Bishop Otey for various ministerial and Episcopal services performed in its behalf in the course of his visits to that part of Virginia, and all so performed as to leave a most favorable impression of himself and of the Church.—*Ib.*

THE CHURCHMAN.

SATURDAY, DECEMBER 11, 1841.

THE SERMON *before the Bishops, Clergy, and Laity, of the Protestant Episcopal Church in the United States of America, in General Convention, at the Consecration of the Rev. Alfred Lee, D. D., to the Episcopate of the Diocese of Delaware, in St. Paul's Chapel, New York, on Tuesday, October 12, A. D. 1841.* By the Right Rev. CHARLES P. M'ILVAINE, D. D., *Bishop of the Diocese of Ohio.*

The text of this sermon is 1 Timothy iv. 16: "Take heed unto thyself and the doctrine; continue in them; for in so doing thou shalt save both thyself and them that hear thee." The order of the text is reversed in the treatment of it, so that we are brought to consider first the doctrine of the ministry, and secondly their responsibilities.

Under the first head, much is said on the importance of the HOLY SCRIPTURES as the rule of faith: as for instance:

"Be assured we escape no controversies, but multiply all, by associating with the Bible, for *final authority*, the judgment of men, however numerous, learned, holy, or ancient. It is not because the Scriptures are not plain enough that divisions in doctrine abound; but because the hearts of men are not honest enough. The same cause would darken any counsel and pervert any rule, and the easier in proportion as the rule were strict and the counsel holy. It is no more to be supposed that GOD, in providing a revelation for man, would have furnished such means of understanding it, that none could help knowing the doctrine, than that he should have so displayed its evidences, that none could help believing its truth. It is as really our probation whether we will so read the Scriptures as to understand their doctrine, as whether we will so read the same as to obey their precept. To seek a rule, in tradition, or in any thing else, by which to prevent the possibility of errors, and divisions and heresies concerning the faith, no matter what the jaundice of the eye, or enmity of the heart, is to seek what would be wholly inconsistent with that probation under which we are held, as well for the unbiassed use of our understanding, as for the obedient submission of our will. If notwithstanding all his mighty works, our LORD, in the days of his ministry on earth, did not so reveal himself as that none who saw his miracles could help believing his word, we may be sure, now that miracles have ceased, that he has not so committed the treasure of his truth to earthen vessels, as that none who read can avoid an erroneous or heretical interpretation. The existence of divers opinions as to what is truth, is no more the evidence that the written word, as a Rule of Faith, is defective, than the multiplied forms of ungodliness in a Christian land are proof of defect in the motives for holy obedience to the moral law. The remedy against error is not in mending the rule by which we measure our doctrines, but in taking the beam out of the eye that judges of their truth; not by making the Scripture 'profitable for doctrine' by dividing its authority with the traditions of many centuries, but by humbling the reader into a more implicit submission to, and a more entire contentment with, whatever it teaches. 'The way-faring man' who cannot choose his course by taking observations of the sun as it shines in the broad day-light of the Scriptures, will little help his accuracy by resorting to the dead-reckoning of tradition."

The Scriptures are unquestionably in some sense the rule of faith, and "final authority;" and therefore we should hardly have thought of putting any other than a sound construction on the above passage but for the annexed extract, which immediately precedes the one last quoted:

"Till recently it was not supposed possible that, under such solemn pledges, the single authority of the Scriptures, as alone the oracles of GOD, could be drawn into question. But strange and mortifying it is, to say that the Protestant Church is at this day molested with attempts, within, to introduce for *co-ordinate authority*, that which we had hoped had long since been finally rejected and protested against, with all other like devices of the Man of Sin for overthrowing the reign of CHRIST.

Into a consideration of what is now taught on the subject of Tradition as the *'authoritative interpreter'* of the Scriptures, as constituting with them *'a joint rule of faith,'* as proceeding originally from the same fount of inspiration, and so meriting, in this the eighteenth century of its course, an equally reverential regard, we have no intention of entering. The existence of such an apparition in the present age of our Protestant Church, has been alluded to for the sake of the strong contrast by which it enables us to show the doctrine of our ordination vows, as above cited, concerning the Scriptures as alone the oracles of GOD; and also that I may urge upon my brethren in the ministry, that whatever evil may come to others from the gathering up of the Traditions by the draught of a drag-net which embraces the rubbish of even *seven* centuries, for an infallible interpretation of the Scriptures; *they*, for themselves, will take heed that the affliction may be so sanctified to them, that by showing them how easily the wisdom of man may be deceived, by a false 'angel of light,' and how prone it is, under an idea of doing GOD service, to prevert His plain truth by complex inventions of men, they may be led by the present evil only to search more diligently, follow more simply and preach more exclusively and fondly, the plain text of the Bible."

This passage not only gives a controversial aspect to the discourse—which from the pulpit is deeply to be regretted—but obliges us to understand the passage first quoted, and others like it, as teaching, not only that the Scriptures are the rule of faith *to the Church*, and her "final authority" for the settlement of controversies, but also that they are the only authoritative rule for individuals, either in or out of the Church, for ascertaining the faith of CHRIST. For the former view, viz., that the Scriptures are the rule of faith to the Church, is embraced by those whom the author represents as favoring "the devices of the Man of Sin for overthrowing the reign of CHRIST;" only they add that the Catholic Church, being the divinely appointed keeper and expounder of Holy Writ, and being preserved in conformity with our LORD's promise from essential error, or error in faith, her expositions are authoritative, and must be regarded as *of faith* by her members. We speak, be it observed, of the Church Catholic, and not of any particular branch by itself; the creeds of any particular Church being authoritative only as they agree with those of the Church Catholic.

Now it seems to us, that this view of the Church being the authoritative interpreter of HOLY WRIT, is practically assumed and acted upon, even among those Protestant communities which in theory disown it and represent it, very absurdly, as Papistical. Their ministers assume certain principles of faith as unquestioned, and make them the basis of their parochial instruction and exhortation. Parents among them assume the same principles as the basis of education, and teach them to their children as infallibly true, without waiting for their children to grow up and examine the Scriptures, and draw them thence for themselves. This course, we suppose, is pursued among Presbyterians, Methodists, Baptists, &c., as well as in the Church. But how on their avowed theory can this course be vindicated? Is a parent justified in imbuing the minds of his children with doctrines for the truth of which he has no other warrant than the sufficiency of his own private induction and interpretation of the Scriptures? Can he be sure that his private interpretation of the Scriptures is right? And if he doubt this, must he not feel that he is in danger, while teaching his children, of preoccupying their minds with the seeds of error, and that on the most important of all subjects? Can he be justified in inculcating on the minds of his children the fundamental articles of the Christian faith as infallibly true, (and it is only as *infallibly true* that they can be taught efficaciously, or ought to be taught at all,) unless he have a warrant for their truth independent on and superior to his own private interpretation of Scripture? And if neither ministers nor parents are justified in assuming and teaching the infallible certainty of these articles of faith on the ground of their own deduction of them from the Bible, how is it that Protestant denominations generally adopt this practice, and then abuse the Church for upholding the theory on which the practice is founded? The answer is plain. All these denominations stand in principle, though they will not see it, on the same ground with the Church. They work with her weapons, live by her means, and use covertly and furtively, and like conscious trespassers on the premises, the same AUTHORITY which the Church openly and honestly and like the conscious owner of the soil, asserts and defends. Like the fabled god who began his life by stealing the arrows and quiver of Apollo, they no sooner left the Church than they set up themselves upon her theory, hid it out of sight like stolen goods of which they were ashamed, swore point-blank that they had not got it, no, not they! and then fell (and herein they have far out-*mercuried* their mythical prototype) to abusing the Church for avowing and defending the very ground on which they stood, and without which the first generation of their existence would have been inevitably the last.

We find a strong confirmation of the correctness of this view in the sermon before us; and to make this plain, we shall take leave to frame a friendly colloquy, in which the right reverend interlocutor shall speak in the very words of the discourse.

Layman. Bishop, will you pardon the abruptness of the question, and tell me whether the ministry is of any use?

Bishop M'Ilvaine. "Both save thyself and them that hear thee! such is the work committed, of GOD, to the minister of his Church." (*Sermon*, p. 1.) "The distinguishing and leading charge of the Head of that One Catholic priesthood to the *ministers* of the same, is, 'Go *preach the Gospel*;' go give light that there may be love; go make disciples that there may be worshippers; go and gather the living stones from the temple, and build them up together by the line and plummet of the word upon the one corner-stone, 'elect and precious!'"—(*Page* 5.)

Layman. It seems then, bishop, that the ministry have authority to preach the Gospel, to give light to the world, to make disciples, and in short, to save mankind. Pray, sir, is there any difference in the relative importance of the truths which they proclaim?

Bishop M. "There is a proportion of faith, because there is a body of faith—a system of faith, with a beauty of symmetry in the whole, as well as the parts; a harmony of relation, without a discernment of which the full value of no one member can be understood. In one sense, it is right to say that all parts of the system of revealed truth are essential. Essential to the complete *integrity* of the system they certainly are. In another sense, it is right to say that all parts are not essential. Essential to the *vitality* of religion they certainly are not. There are truths, without the confession of which the soul can live unto GOD, though it may suffer loss; and there are others, without which it cannot; just as there are members of our bodies without which we can survive, and others without which life must be extinct;—all essential to integrity—not all to vitality."—*Page* 10.

Layman. I see then, bishop, that there are some truths necessary to salvation, and others which are not necessary. Both sorts are contained in the Holy Scriptures. Allow me, then, to ask, is it in the power of the ministry to ascertain and define which those truths are that are necessary to salvation?

Bishop M. "Three main objects we must ever seek if we would save them that hear us, viz., to convince men of their depraved, guilty, lost condition; to show, and lead them to embrace, the sure refuge in CHRIST, as well that their condemnation may be removed, as their sinfulness purged; and then, when they are 'in CHRIST JESUS,' to promote their continual growth in grace 'unto the measure of the stature of the fulness of CHRIST.'"—*Page* 11.

Layman. I am happy to find that my question is answered in the affirmative, as otherwise I could not listen to the ministry with the respect due to the ambassadors of GOD. Three things, you inform me, the ministry *must* assume as the foundation of all their preaching; and these three comprehend several others, such as the divinity and incarnation of the SON of GOD, his death, resurrection and ascension, and his subsequent mission of the HOLY GHOST from the Father. Will you permit me further to ask whether individual ministers, as individuals, may be trusted to draw these necessary and essential truths from the Scriptures, so that nothing be added as of necessity to salvation which is not necessary, and nothing withheld which is necessary?

Bishop M. "To preach the truth, in this, its right shape and proportion, is a great duty. All we say may be scriptural; we may keep back no single feature of the whole body of revealed truth; and yet our representations may be so confused, disjointed, unshapen; the greater points so hid in the undue prominence of the less, means so confounded with ends, the stream of life with its channels, the symptoms of health with its properties, outward motion with inward life, the mode of professing, with the mode of obtaining grace; no separate statement untrue, but each in its relative bearing so confused, as to leave an impression scarcely better than that of positive error."—*Page* 11.

"'Take heed to thyself,' that thou be a *genuine disciple of Christ, truly converted unto God.* What an awful thing for a man to say that he trusts he is 'inwardly moved by the Holy Ghost' to this office and ministration, if he have no reason to trust that he has ever so far received the Holy Ghost as to have repented of his sins and become, except in sacramental profession, a child of GOD. But that such cases do occur, it were not charity, but blindness, to question."—*Page* 16.*

Layman. True, indeed, mournfully true. You assure me then that the ministry are empowered to save mankind; to give light that there may be love; to discriminate between non-essential and essential truths; to define and declare what those truths are which are *necessary* to the very "vitality" of a Christian in this world, and his everlasting happiness in the world to come; and you further assure me that individual ministers, as individuals, are incompetent to execute this momentous trust. If, then, I may not trust the individual minister, as an individual, how am I to ascertain these first and necessary truths?

Bishop M. "Let the Bible be our only final appeal—the Bible in all its parts—the Bible in its unutterable mysteries—the Bible in its every subordinate statement—the Bible meekly received, as 'the engrafted word which is able to save our souls,' and those that hear us, 'through faith in CHRIST JESUS.'" *Page* 10.

Layman. You are earnest, my dear bishop; but, pardon my presumption, this is not an answer to my question. It is not the end, but the beginning, of which I am in quest. I desire no "final appeal" for controversies, but a ground of assurance for faith. I am not in search of the results of an elaborate investigation, but of those first principles which precede investigation, and are to give me "vitality." The Bible, you say, contains truths of divers sorts; some profitable for doctrine, reproof, &c., and some "essential to vitality." But how while yet spiritually dead can I profitably read the Scriptures, or select those necessary truths from the others among which they are interspersed? Plainly I must believe these vital truths before I can read the Scriptures with spiritual life or spiritual profit. And if I need these truths to give me "vitality" before I go to the Scriptures, and if I cannot trust the individual minister, as an individual, and if yet the ministry, according to your text, have power to save me, where, I ask again, am I to find those truths which lie at the very threshold, and are first of all needful to give me "vitality."

Bishop M. "Three main objects——"

Layman. You have already told me, my dear bishop, that the lost condition of man by nature, his justification by faith and his sanctification by the HOLY SPIRIT, are (among) the necessary truths contained in the Scriptures. But how am I first of all to obtain them, and on what ground be assured that these and none else are "essential to vitality?"

Bishop M. "It is not because the Scriptures are not plain enough, that divisions in doctrine abound; but because the hearts of men are not honest enough."—*Page* 9.

Layman. Most true, and my own heart doubtless among others, especially while destitute of spiritual "vitality." I desire neither to trust my own heart nor the hearts of my children, who, as well as myself, need to have their minds quickened and imbued with these vital and essential truths. But since there are truths which are absolutely necessary to life and salvation, truths which are properly termed THE FAITH to distinguish them from all subordinate doctrines and doubtful opinions; since my mind must be quickened and imbued with this *faith* before I can profitably read the Scriptures; and since I can neither trust yourself nor any other minister, *in his individual capacity*, for the certain definition and declaration of this faith—which lies at the very threshold of the Church, and is needful to quicken the very first pulse of the spiritual life—and since, moreover, you must somehow and somewhere have this faith in trust in order "to save yourself and those that hear you," may I again pray you to inform me how you obtained this faith, or as you are pleased to express it, these "truths essential to vitality," and where they are to be found?

This question, as it seems to us, Bishop M'Ilvaine has fairly challenged; nor do we see how he could answer it except by saying that he and every other minister of the apostolic mission has derived these vital and necessary truths from the Catholic Church, that they are contained in those summaries of the Church's faith commonly called the Apostles' and Nicene Creed; and that although the several articles of these creeds may be proved out of the Holy Scriptures by individual ministers, they have nevertheless a ground of certainty independent of and prior to individual induction; and that is, the tradition and interpretation of the Catholic Church.

And *cui bono?* for what end should our bishops and clergy depreciate the authority of the Catholic Church? Is there any thing which the Catholic Church has declared to be of faith which we do not profess? Do we not hold and profess as of faith all that the Catholic Church has declared to be so? And while thus in our inductions from Scripture *our* reason moves in harmony with the universal reason of the Catholic Church, and while the authority of our Church is strictly consistent with the authority of the Catholic Church, why should we neglect and revile, why not rather seize and magnify the advantages of our position?

Especially in view of those two grand enemies of the Catholic faith, the Papist and the Socinian, how can we answer to GOD for abandoning the ground on which he has placed us, and which is fatal to the errors of both? Is it not a notorious and indisputable fact that the Catholic Church never *has* acknowledged the several articles of Pope Pius's Creed to be *matters of faith* and so necessary to salvation? Is it not equally notorious that the Catholic Church always *has* professed the several articles of the Apostles, and Nicene Creeds to be *matters of faith* and so necessary to salvation? What madness is it then that leads us to vilify that Catholic reason and authority which tears up by the roots the heresies of Papists and Socinians? and that too while our own private reason moves in harmony with the Catholic reason, and while the authority of our own Church squares in all respects with the authority of the Catholic Church. Unnatural insanity, indeed, to turn upon and rend the mother that has borne us, at the very moment that we profess that every pulse of our heart beats in unison with hers!

We thank Bishop M'Ilvaine, however, for acknowledging a distinction which in his Essay on Confirmation and his Charge on Justification is, we hope, rather unconsciously overlooked than designedly repudiated: the important distinction, we mean, between *persuasion* or *opinion* and *faith*; between those notions which are the deductions of a man's own mind, and those truths which have an objective and abiding reality. The admission of the distinction is ultimately subversive of Socinianism and popular Protestantism, which in effect denies the reality of all objective truth by resolving it into private persuasion and encouraging men to regard *their* inferences from Scripture as the faith which the Scriptures teach; and if the distinction is allowed, we shall certainly never quarrel with any man for preferring the *peculiar* language of Bishop M'Ilvaine to the *Catholic* language of the Church, and calling that "essential to vitality" which the Church calls "necessary to salvation." For admit that these truths have an objective reality, and it is obvious that they may be handed down by tradition as well as any historical facts, and that the individual members of the Church may as rationally believe them on the testimony of the Church Catholic, as on their own private illation of them from the Scriptures. Admit that they are "essential to vitality," and it is obvious that unless an anterior provision had been made for the certain and infallible transmission not only of the Scriptures *en masse*, but, co-ordinately with them, of these vital and essential truths, the Church could not have retained vitality for more than one generation after the death of the apostles. And if the Church was instituted to be the witness of the faith of CHRIST or of the truths necessary to salvation, and if the Church Catholic has, in fact, testified to certain given truths as the faith of CHRIST, with what face can any person call on us to reject the faith which the Catholic Church has attested, on the miserable plea that the Scriptures alone, without the Church, are a sufficient rule of faith? or with what face can any person call on us to receive as articles of faith, dogmas which, whether true or false, whether pious or baneful, the Catholic Church has never attested to be any part of the faith of CHRIST? One horn of the dilemma impales the Socinian, the other the Papist; and we wish Bishop M'Ilvaine a task more congenial to his feelings, than that of relieving either of them from their merited torture.

At the risk of being tedious, we will commend to our readers two extracts from authors whose luminous expositions of justification by faith make them high authorities with Bishop M'Ilvaine. "The Papists," says Bishop Sanderson, "while they bend all their efforts to arrogate authority to their own Church, defer little to reason; the Socinians, on the other hand, while rejecting all authority, they measure faith by reason alone, drive matters so furiously as *to go mad with reason.* The error of both is the same, though its operations are different: nor can either rock be better avoided than by the wise union of authority with reason, and reason with authority. In no way," adds the same author, "can you better stop the mouths of heretics, and preserve yourselves and others from their contagion, than by opposing to their wiles and sophistry the judgment and authority, not of one or of a few men, not of one corner or age of the Church, but of the Church Catholic (i. e. diffused throughout the world) of all places and times. Thus in ancient times those venerable advocates of the Christian faith, Irenæus, Tertullian, Vincentius, and others, opposed heretics by *the right of prescription*, and with what benefit to the Christian world, the event has shown."* "That the Catholic or Universal Church," says Bishop Beveridge, "is infallible so as constantly and firmly to maintain and hold every particular and necessary truth declared in the Gospel in one place or other, cannot be denied; but that any particular Church, or the Church of Rome in particular, is infallible, we have it expressly opposed in this article."† Neither Sanderson nor Beveridge, we trust, will be charged with "the gathering up of traditions by the draught of a drag-net which embraces the rubbish of even seven centuries."

In conclusion, it is but just to say, and we say it with the liveliest pleasure, that we part from the right rev. author, on this occasion, with feelings far different from those inspired by the perusal of his Charge on Justification. The views of the present discourse are not at all beyond the ultra Protestantism of the age, and are brought out (as far as negative views can be brought out) with an energy of expression and a felicity of illustration every way admirable. In point of results, we verily believe that the right rev. author is in unison with the divines on whom he has rather gratuitously reflected; that he (practically at least) equally with them maintains the authority of the Catholic Church to define and declare the faith of CHRIST, (out of the Holy Scriptures, and agreeably thereto,) with an infallible assurance of its truth, for the edification of its members, and in opposition to heretics; and that he equally with them adopts and inculcates the creeds of the Catholic Church, (the Apostles' and Nicene creed,) as the infallible exposition and interpretation of the Holy Scriptures. It is chiefly as to the mode of arriving at these results, and the best way of defending them, that differences, as it seems to us, actually exist.

* On the insufficiency of the *private* minister to draw from the Scriptures *the faith* (or, in the Bishop's phraseology, the "truths essential to vitality,") the sermon is copiously explicit. As for instance:

"A heart in spiritual dulness and languor has no skill for the handling of such themes, and is afraid of them. There may remain all our wonted powers of reasoning, force of description, liveliness of imagination, readiness in exposition; but all lacking the only wing that can float in that higher element of spiritual truth. Many a popular and awakening preacher never attains that height. But what a large part of the whole counsel of GOD must needs be kept back, or delivered most defectively; how much of the glory of GOD, which it is his people's privilege, 'with open face,' to behold in the Gospel, must be held in reserve: how much of the bread provided of GOD for the daily feeding of his people, must be kept under the hand of the priest within the veil, if there be not an unction, an aptness of heart, for the treatment of these themes, arising out of a near intimacy of experience with them."—*Page* 19, 20.

"There are circumstances which render a minister peculiarly liable to put a favorable estimate on his state. That busy employment and familiar contact with spiritual things which, if we are alive towards GOD, promotes our growth in grace, will, if we are living in a merely formal state, but confirm our formality. That which one may be doing only as a minister, he may easily be persuaded is done also as a Christian; mere professional consistency may easily appear as if it were pious obedience; a certain degree of interest in the ministry and love for the Church, for her dignified order and venerable forms of worship, which may arise from no higher source than our being personally identified therewith, or their being associated with a long retrospect of centuries and the history of a noble army of martyrs; this, joined to a reverential familiarity with the Scriptures, a blameless life before men, a ready sympathy in the cause of humanity, a zeal for what we think true doctrine, and to bring others to its adoption, and then its being taken for granted by those around us that we are truly Christian men because Christian ministers—all this may easily persuade us that all is well within, while, in the sight of GOD, there may be no spiritual life in us. Oh, let us fear lest, while distributing bread to the poor, we perish with want; lest while inviting sinners to put on the righteousness of CHRIST, by faith, we should not touch so much as the hem of his garment. To worship an unknown GOD, preach an unknown Saviour, and yet be answerable for the whole work of an ambassador of CHRIST, what a fearful state!"—*Pages* 16, 17.

*"Periculum * * * est, ne in applicanda sacra Scriptura ad usum conscientiæ * * * erretur; nisi et *Rationis* justa ratio habeatur, et *authoritati* sua constet authoritas. *Pontificii*, dum in illam partem omnia studia sua conferunt, ut nequid Ecclesiæ suæ *authoritati* decedat, parum deferunt *Rationi*; *Sociniani* ex adverso, dum rejecta omni *authoritate* fidem sola *ratione* metiuntur, id tandem agunt ut *cum ratione insaniant.* Unus utrisque *Error*: sed variis illudit partibus. Vitabitur uterque scopulus non aliter commodius, quam cum ratione *Authoritas*, cum authoritate *Ratio*, scite et prudenter conjungatur." *De Obliga. Con. Prælect.* iv.

† Beveridge on the Articles. Article xix.

The sermon of Dr. Huntington on Sunday evening last at St. John's, Brooklyn, more than sustained the interest which the able introductory of Dr. Taylor must have awakened in all who had the privilege to hear it. The point of the sermon was to show the analogy of the constitution of the Church to the constitution of nature; that as in the latter, the animal life is given and sustained by means (ministry, food, medicine, &c.) which derive their efficacy from no inherent or essential power, but solely from the appointment of GOD, so in the former the spiritual life is imparted and preserved by means (the sacraments of Baptism and the Eucharist) which derive their efficacy from the sole WORD or appointment of GOD; from that word which, as the text of the sermon declared, "should never pass away." The successful treatment of such a topic obviously requires a mind of high order, and should Dr. Huntington's sermon be published, it will be found, we think, not to disappoint any hopes which the announcement of its subject may excite in men of intelligent minds and humble piety.

REV. MR. THOMAS.—We ask attention to the communication of "Berkley" on our first page, and at the same time tender our thanks to the writer for his interesting sketch of a clergyman whose sermons we have for some weeks past been desirous to introduce to our readers. Of the author we had no personal knowledge; his sermons we have read, and cheerfully bear our humble testimony to their excellence. They will not, we venture to say, disappoint the high expectations respecting them which our correspondent has raised.

CONFIRMATION.—We agree with the Rev. "Octavius Piers," that the correspondence on our last page might be usefully circulated as a tract, though we should anticipate from its circulation very different results from those which he expected. The letters of the Bishop of Salisbury put the ordinance on the right ground, and vindicate the administration of it from some popular objections; while those of Mr. Piers show in painful contrast the difficulties with which our faithful bishops have to contend when they are brought in contact with—such men as Mr. Piers himself.

APPLETON & Co have for sale a new edition of HERBERT's Temple and Country Parson bound in one volume and with elegant frontispieces. Publisher, I. B. Dow, Boston.

The Miniature Library of the same firm has been enriched by the addition of Johnson's Rasselas, and the Exiles of Siberia.

The Rev. Benjamin I. Haight, having been duly elected to the Professorship of Pulpit Eloquence and Pastoral Theology in the General Theological Seminary, has accepted the appointment, and entered on the discharge of its duties.

THE LATE BISHOP MOORE.—In addition to the other tokens of respect for the character of Bishop Moore, the vestry of St. Stephen's Church in this city, of which the bishop was for five years the rector, passed the customary resolutions on such occasions, and ordered the desk, pulpit, and other parts of the church to be dressed in mourning. The rector also preached an appropriate discourse on the Sunday after the reception of the intelligence of his death.

Bishop De Lancey being detained in the city of New York for some time, requests that letters be addressed to him, to the care of the Rev. Hugh Smith, D. D., No. 206 Twentieth Street, New York.

At a Special Meeting of the Standing Committee of the Diocese of New York, held on the 6th instant, Mr. *Homer Wheaton* was recommended to the Bishop for Deacons' Orders; and Mr. *John Ireland Tucker* was in like manner recommended to be received as a candidate for Orders.

The NEW YORK SACRED MUSIC SOCIETY will repeat the Oratorio of the MOUNT OF OLIVES, at the Tabernacle, on Tuesday Evening next.

CONFIRMATION.—Bishop Onderdonk's appointments for Confirmation in this city have been changed by an alteration of the time for *Christ Church.*

Our readers, who cannot have forgotten the letter of the Roman priest, Mr. Rathborne, will be interested in the annexed communication of the same author. It appeared in the Dublin Tablet of September 11th, to the editor of which it is addressed.

"Cowes, September 5th, 1841.

"MY DEAR SIR,—Writing to an editor of one of the Catholic periodicals of his time, the late illustrious Bishop Milner thus addressed him:—'I do not, like my opponents, wish to exclude their contributions from the sight of the public. Let them have fair play in your print as well as in those which they monopolise; only take care that when one party gives his name to the public, that the other do the same, that they may be respectively answerable for their doctrines and positions.'

"Mr. Editor, I, as well as a very great many of the Catholic clergy of this country, would be very glad to see you impartially refusing to admit into the columns of your excellent paper, all contributions regarding the Oxford Divines, whether they happen to be letters addressed to the Editor, or after-dinner clerical speeches, with their accompanying flummery and puff-paste, carefully reported for you by their Rev. authors. If, however, you decide on the admission of such documents, I trust that, in fairness, you will not decline to insert an answer.

"My own humble opinions regarding the treacherous objects and the insincerity of the Puseyites, considered as my individual sentiments, I value not at all. If I stood alone in the judgment I have formed of the members of the Oxford Convention, I would readily bow to Mr. Spencer, Mr. Phillipps, and Dr. Wiseman. But I find, and I proclaim the fact as a fore-warning which I am sure will prevent every sensible Catholic from being any longer deluded by the absurd expectations of visionary enthusiasts,—I find that such men as Dr. Lingard, Dr. Fletcher, and Mr. Husenbeth, all our eminent ecclesiastical characters, with the single exception of Dr. Wiseman, (I have evidence to prove my assertion which no one can gainsay,) think with me regarding the Puseyites of Oxford. Moreover, I do not believe that out of the Central district there is a single English Catholic Bishop who does not, privately, strongly censure the opinions of Messrs. Spencer and Phillipps. As one of the most eminent ecclesiastical characters in England tells me,—'As for Dr. Wiseman's party, my opinion is, that he has no party, save a very, very small number of individuals. Dr. W. himself will, ere long, entertain very different notions of the sect. He will find himself disappointed, and, therefore, give up his illusive hopes.'

"Now, Mr. Editor, my principal object in penning this communication is, to ask, whether if, in future, Mr. Spencer, or Mr. Phillipps, or Dr. Wiseman, publish any letters or speeches in *The Tablet* regarding the Puseyite sect, I may be permitted to reply to them in the manner I deem most effective. If you answer my request in the affirmative, I pledge myself to refute all their opinions propounded regarding the Puseyites, from the documentary evidence of the Puseyite works. If you reply in the negative, the minds of very many regarding *The Tablet* will be made up. At the same time, I beg to repeat that it is my own sincere wish, and that of many of our clergy, that in future you should rather decline admitting contributions from either party, which, being on subjects so strictly ecclesiastical, and of such vital importance to religion, should not be received into the columns of a newspaper.

"What Dr. Milner would have thought of a layman like Mr. Ambrose Phillipps delivering his opinions on such subjects, it is needless to conjecture. The thoughts of that great man upon lay interference in ecclesiastical matters are upon record. Upon several assertions found in past times in the columns of your journal, I shall find means of making some few remarks without troubling your pages. My present request only regards the future.

"I have the honor to be, dear sir, with great respect, your very faithful servant,

"JOSEPH RATHBORNE."

Bishop Chase.—On his return to his diocese from the General Convention and from his eastern agency for Jubilee College, Bishop Chase visited Cincinnati, and preached in the morning of last Sunday, at St. Paul's Church; in the afternoon, at Grace Church; and in the evening at Christ Church. This venerable pioneer of Episcopacy and of Christian education at the West, still possesses extraordinary physical vigor, and preaches with the freshness and earnestness of earlier life.—*Western Episcopal Observer.*

The Rev. Joseph Large, Deacon, an alumnus of the Theological Seminary of Ohio, has accepted an invitation from the vestry of St. Paul's Church, Maumee City, and entered upon his duties as minister of that parish.—*Ib.*

At a meeting of the Bishops and Standing Committee of the Diocese of Delaware, held at Newcastle on the 20th inst., Thomas D. Ozanne, of Wilmington, Del., was admitted a candidate for holy orders in the Protestant Episcopal Church, having first produced the requisite credentials.—*Episcopal Recorder.*

From the Journal of the Convention of New York, 1841.

The following communication from the Secretary was read:

The undersigned, as Secretary of the last Convention of the Diocese, begs leave to report, that in accordance with the instructions of the Convention, one thousand copies of the Journal were printed. It was published by the close of November, and immediately distributed. Nearly the whole edition was speedily exhausted, and he respectfully submits whether a larger number should not henceforth be printed.

As instructed by the Convention, acting with the advice and sanction of the Committee appointed for the purpose, he endeavored to procure a complete set of the Journals from the organization of the diocese. Through the kindness of several friends of the Church, he succeeded in obtaining one such set, which consists of the original printed Journals, with two exceptions, viz., for the years 1796 and 179[illegible] which were transcribed, it being impossible, after a long and diligent search, to procure the printed copies. Four other sets have been obtained, all complete from the year 1804. To render these more valuable for reference, in case of the loss or destruction of the set [illegible]

referred to, the undersigned prepared and caused to be printed an abstract of the previous Journals, containing all the most important matters, which is prefixed to the volumes. Of these sets, one has been deposited with the Bishop of the Diocese, one in the Library of the General Theological Seminary, one in the New York Society Library, and one with the Secretary. The complete set has been kept in a fire-proof safe. To the following persons the Secretary is indebted for much valuable aid in the accomplishment of this measure: the Rev. Drs. M'Vickar, Coit, Proal and Upfold; the Rev. Messrs. H. Adams and Ballard; the Hon. G. C. Verplanck, and Peter A. Jay, Thomas L. Ogden, William Johnson, William H. Harison, Thomas N. Stanford, Henry G. Hubbard, and N. B. Holmes, Esqrs.

The Secretary further reports, that in obedience to the instructions of the Convention, he has caused the minutes of the last Convention to be transcribed into a suitable book of Record, prefixing the minutes of the preceding Convention, in order that the series might commence from the division of the diocese. The Journals of other dioceses which have been forwarded to this diocese, have been bound, as directed. As yet, however, there is no permanent safe place of deposit for these and similar documents, a point to which the undersigned would respectfully solicit the attention of the Convention.

The subject of the republication of the Journals will be brought before Convention in the Report of the Committee appointed to take it into consideration.

All which is respectfully submitted.

BENJAMIN I. HAIGHT, *Sec'y.*

The Committee of the last Convention on the reprinting of the Journals of the Convention, presented the following

REPORT.

The Committee appointed at the last Annual Convention to inquire into the expediency of causing to be reprinted, at the expense of this Convention, all or any of the past Journals, beg leave respectfully to recommend the following resolutions:

Resolved, That it is inexpedient to republish the Journals of the Convention, at the expense of the Convention, or to have the early Journals transcribed.

Resolved, That 500 copies of the Journals of the Conventions previous to the division of the diocese, be published, by subscription, if possible.

Resolved, That a subscription be immediately opened under the direction of the Secretary, and that the Convention subscribe for fifty copies.

All which is respectfully submitted.

THOMAS HOUSE TAYLOR.
LOT JONES.
WILLIAM H. HARISON.

The resolutions proposed by the Committee were adopted.

At a meeting of the vestry of the Church of the Evangelists, Southwark, held on Tuesday evening last, the Rev. Thomas H. Quinan was elected rector thereof, and will take charge on the first of January.—*Banner of the Cross.*

From the London Church Intelligencer.

SPAIN.

A private correspondent of *The Times*, in a letter dated Madrid, Sept. 29, gives the following account of ecclesiastical affairs in that distracted country:—The present position of the Church in Spain is full of anomalies, and of instruction also. There are multitudes of pious papists here who cherish a devout belief of the infallibility of the pope, yet have no hesitation to kick his allocution out of doors, as something of foreign diplomacy, infringing on the national right to manage or mismanage matters as it pleases. The work of pulling down churches in the streets of Madrid goes on briskly, yet not a comment is heard from the passers by, whose only care seems to be that the stones don't fall upon their heads. The grand principles in operation seem to be, "Nobody shall interfere with us," and "All things are lawful when done by ourselves!" I have little doubt that if any attempt were now made from without to meddle with their Church property, or to disturb even an old stone cross by the roadside, it would create a sensation which Europe would not hear the last of during the present generation at least; while at the same time Church estates were bringing prices at the national auctions beyond even the conception of the "appropriators," as a species of property the most secure, both at present and in prospect, in Spain! It might be thought that just at this serious crisis for "the old furniture," (as Dean Swift used to term the temporal incumbrances of the Church of Rome,) the government would be likely to try the effect of a conciliatory policy touching forms, ceremonies, observances of festivals, and other non-essentials to the Treasury account of "goods pertaining to the clergy." No! The Government feels strong enough to institute practical reforms even in these influential matters, and has just decreed that the judges of the various courts shall no longer leave their suitors' business unattended to on the numerous holidays, "when they may be under an obligation to hear mass, or for other causes and motives;" but that they may, if they please, hear mass, &c., before they enter upon the business of the day; assuring them "that in no way can they better celebrate the *advacations de la Virgen Santissima,* than in determining criminal causes, whose prompt dispatch is often highly important to calumniated innocence, and always so to the welfare of the public, by the fulfilment of the laws, and the release from expense and anxiety of the suitors individually interested." The judges, however, have still a pretty wide margin left for legal pauses, by the occurrence of political and other festivals; for the decree winds up with a declaration that the tribunals may be vacated, even in session time, in "holy week, on the two first days of Easter, on the feast of the Carnival, and on all other days on which work is not permitted."

It might be imagined that the secular or parochial clergy (whose property is now in course of being appropriated) would have made common cause with the pope, monks, and regulars of every order, for the preservation of the property as well as the authority of the Church. The pope has, doubtless, many partisans still in Spain amongst this class, but his house is "divided against itself;" and occasionally we see acts of the most unequivocal hostility to his pretensions volunteered in the spirit of patriotism, peculiar perhaps to Spain, and certainly very different from anything which has been elicited in Ireland, or in any other part of his holiness's dominions. Take, for example, the following address to the Regent by the clergy of Albacete, which appears in this day's *Gaceta*:—

"The loyal and rev. clergy of the capital of the province of Albacete are well known to your highness for the patriotic sentiments they have so often expressed; and now they would hold it criminal either to dissemble or to keep silence when they behold two powerful and gigantic enemies (according to the judgment of us poor Spaniards, who perhaps know not how to estimate their capabilities sufficiently) rising up against Spain. Such enemies of the national liberty and independence, this reverend clergy see in the protest of her Majesty the Queen Mother Maria Christina, and the famous allocution (as it is called) of the Roman Pontiff.

"The energetic answers given to both documents, have filled this corporation with the highest satisfaction. They declare in the most solemn manner their adhesion to the liberal sentiments expressed with so much decorum and dignity in those resolute replies. The exhortation which our curate addressed to his parishioners to fulfil the oath of fidelity to the constitution in 1837, may serve to illustrate our sentiments and the sincerity of our feelings with respect to our present decided protest on the subject of the Roman Pontiff.

"The following are the concluding words of that exhortation:—'Be not intimidated at the sight of the head of the Church in opposition to your political institutions, and refusing to acknowledge the legitimate Queen, who does not for that cease to be the anointed of the LORD! When the Roman Pontiff speaks to us in the language of believing Catholics, which is that of the holy Scriptures, and the tradition of the Church touching its faith and customs—in language not offensive to the rights of the nation and of the legitimate throne—it is our duty to hearken respectfully to his voice; but when he speaks or acts as a temporal Prince, and in a political sense contrary to that of the nation and the privileges of the legitimate throne, which is that of Her Majesty Queen Isabel, then we are for so much only placed on a footing with the Romans, (degraded sons of free and ancient Rome,) who live submissively under the earthly rule of one who contemns the imitation of the maxims which his divine Master preached and practised, whose kingdom was not of this world, and whose humble steps were followed so faithfully by the simple fisherman, the first Vicar of CHRIST.'—(Signatures of the parochial clergy.)

"Albacete, Sept. 19, 1841."

The frightful civil war in this country follows very closely on the heels of the late rupture between the Spanish Regency and his Holiness the Pope, whose famous allocution may, perhaps, throw some light on O'Donnell's manifesto; and more especially that part of it in which he promises, with a view to allay the fears of the purchasers of ecclesiastical property, that a compromise shall be made with the pope in order to their indemnification! May Spain be the last country in Europe, that will have to curse the day, which witnessed the bloody consequences of such foreign ecclesiastical interferences!

From the same.

THE JESUITS IN IRELAND.

The following is a copy of the Petition from Sir Harcourt Lees, Bart., which was presented in the House of Commons on Friday, October 1, by Colonel Acton, M. P. for Wicklow:

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The Petition of the Rev. Sir Harcourt Lees, Bart., of Blackrock House, County of Dublin, Ireland,

Most humbly showeth,—That your petitioner, so long back as the 12th of April, 1823, forwarded a petition to your honorable house, which was presented and read by Sir Thomas Lethbridge, Bart., on the 17th of the same month, and was considered to be of such great importance, that it was ordered to be printed.

That petitioner then informed your honorable house, that a dark, mysterious, and sanguinary conspiracy had a few years previously been formed in Ireland, by the demoniac order of Jesuits, and that the object of such conspiracy was (as admitted by Lord Plunket, when prosecuting, as Attorney-General, some Ribbonmen in November, 1822) the separation of Ireland from the crown of England—the extermination of the Protestants in this country—and the re-establishment of the Papal, on the ruins of the ancient and apostolic Catholic Church of Ireland.

That petitioner has never omitted a single session since the year 1828 that he did not inform both houses of parliament, by petition, of the extension, and increasing dangers impending over, not only those two countries, but over most of the British colonies and foreign possessions, through the machinations of emissaries trained in the schools of the above mentioned infernal society; and he unceasingly and ardently prayed both houses of the legislature to permit him (the petitioner) either at their bar or before a committee, to explain and expose the entire of the secret machinery, with the names of several of the leading conspirators, many of them men of property, for the information of the nation, so as to avert the otherwise inevitable dismemberment and destruction of this great and noble empire.

That petitioner now, for the last time, implores your honorable house to institute an immediate inquiry at your bar (as to a committee, it will be worse than useless, for instantaneous information to the loyalty of the nation is absolutely required to save the queen's life, and both islands from anarchy and deeply-planned revolution) into the origin, the authors, and the objects of this foul and treasonable plot against the Church and Monarchy of England; and should your honorable house be fully convinced that the constant and important intelligence so earnestly pressed upon the legislature and the nation for a succession of years past, is more than substantiated by incontrovertible evidence.

Petitioner most humbly prays your honorable house will at once address her most sacred majesty the queen, to issue her royal proclamation for the expulsion of the order of Jesuits from all parts of the British dominions, as the first measure, and only the first, in order to enable the petitioner to save the British empire from dismemberment, which act of treason petitioner solemnly declares is at this moment contemplated by the enemies of England, both abroad and at home.

And petitioner, as in duty bound, will ever pray.

HARCOURT LEES.

From the same.

Funeral of the Lord Bishop of Kilmore.—The remains of this venerable prelate were conveyed to the grave on Wednesday last, October 20, at twelve o'clock, and deposited in the Episcopal burying place adjoining the old church of Kilmore. A large concourse of clergy from every part of the united dioceses attended the procession, and one feeling of respect and affection towards the memory of their deceased bishop seemed to pervade them all. Whilst his family and relatives mourned the loss of a kind parent and friend, and the poor of his neighborhood of a generous benefactor, the clergy could not but feel that they had lost a spiritual overseer who had watched over them with a fatherly care—who had always been a faithful and considerate guardian of their interests, and whose demeanor towards them was ever marked by a sincere desire to promote their good. Such a man's removal leaves a blank which, in many respects, will not be easily supplied. The death of the venerable prelate, though long looked for, through advancing years and infirmity, was sudden at the last. He had dined, we understand, with his family in apparent cheerfulness, and on retiring to rest was observed to spend a longer time than usual at his private devotions. He read over the 10th chapter of St. John's Gospel, and made a remark expressive of the comfort which he derived from it, and of his readiness to leave the world whenever it might please the Almighty to call him. Shortly after laying down to rest, the disease under which he had for some time labored (effusion of water on the chest) attacked him with sudden difficulty of breathing, and almost before his attendants were aware, he resigned his soul quietly and peacefully to his Saviour.

The funeral was conducted with simplicity suited to the habits of the deceased, with a solemnity appropriate to the occasion; and as the procession moved forward, it was calculated to impress the heart of the beholder with sentiments the most solemn and reverential. The striking and beautiful burial service was most affectingly celebrated by the Rev. Andrew M'Creight, rector of Belturbet, in the Diocese of Kilmore, and the Rev. Mr. Shaw, of the Diocese of Adagh. The mortal remains of this excellent prelate were consigned to the tomb of his predecessors; and, with those of the venerable Bedell, and the distinguished Cumberland, await the resurrection of the just. His lordship's demise creates no vacancy on the Episcopal bench. He is succeeded by the Bishop of Elphin, whose Diocese, in consequence of the Church Temporalities' Act, merges into that of Kilmore. Seven of the ten bishoprics suppressed by Lord Stanley's Bill have now come under the operation of the act. The remaining bishoprics of this class on which the incumbents survive are Dromore, Clogher, and Kildare.

The late Right Rev. Divine, who was third son of the Right Honorable John Beresford, second son of the first Earl of Tyrone, and brother of the Marquis of Waterford, by his first marriage with the daughter of Count de Lizondes, was born 10th July, 1765, and was, consequently, in his 77th year. He married a daughter of Mr. Jervis Parker Bushe, by whom he had a family of five children, three of whom survive their venerable parent. The deceased was consecrated Bishop of Clonfert, in 1801, and in the following year was translated to this see. The bishopric was of the annual value of £6225. He was uncle of Lady John Thynne, and cousin of the Archbishop of Armagh, Ladies Anne and Catherine Beresford, Lady Isabella Brydges, and Lady Elizabeth Reynell.

DIED,

At Allen, Michigan, on Wednesday, the 27th October, Mrs. Caroline B., wife of J. D. Hamlin, aged 34 years, daughter of Dr. Abel Bennet, of Le Roy, N. Y., and sister of Mrs. W. T. Worden, of Auburn.

OBITUARY.

In the Vergennes Vermonter of the 27th ult. there is a notice, under the editorial head, of the decease of the late Belden Seymour, giving a slight sketch of his public character. From it we quote as follows:

"The decease of one of our oldest citizens, Belden Seymour, Esq., forcibly reminds us how nearly the whole generation of men who were the first residents of this city has passed away. Mr. Seymour, we believe, was the last but one of the inhabitants of forty-five years ago. At least we remember but one that remains of the inhabitants of those days. Mr. Seymour was born in Norwalk, Connecticut, November 14, 1771; he served an apprenticeship in Newtown, in that State, and from thence removed to Montreal, before he was of age, having purchased some portion of his time previous to the expiration of his minority. He resided in Montreal several years, and removed from that city to Vergennes about the year 1796. He was by trade a hatter, and pursued that business successfully until within a few years past, when, with a large competency, he retired to close his days upon a farm. Mr. Seymour was early appointed a magistrate, and held at different times almost every office of the city, until he was elected to the highest in its gift. He was several times chosen Mayor; and represented the city in the House of Representatives. For many years, also, he was a Director, and afterward President, of the Bank of Vergennes."

Those who are intimately acquainted with the deceased—who witnessed the conscientious fulfilment of all his private relations, feel that much more should be said in justice to his memory. In all the stations alluded to, his course was characterized by acknowledged ability, and by fidelity, zeal, and assiduity in the discharge of the duties that belonged to them. He possessed great strength of character and purity of purpose; and in the accomplishment of an object would never consent to the use of means which were not pure, as the object to be attained was desirable. And the editor of the Vermonter has justly remarked, that "he was a man of rigid business habits, exemplary temperance, and great prudence and energy of character, and has left a handsome fortune, the well earned fruits of a long life of untiring industry." But in briefly noticing a few points in character of the lamented deceased, it is still more pleasing to contemplate such as manifested his faith in the institutions of the Gospel—to the support of these he always freely and liberally contributed; and gave expression of his belief and faith, in uniting with the Episcopal Church. His faithful discharge of all the domestic relations, will ever be felt by the members of his family with the deepest gratitude. And their chief consolation is derived from the exhibition of his faith in the doctrines of our Saviour, during a protracted illness, attended with unusual suffering, which he sustained with Christian patience, truly receiving it as a divine chastisement. We are constrained to say, in view of his example, "Blessed are the dead who die in the LORD."—*Hudson (N. Y.) Republican.*

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS
FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Epiphany, January 16, St. Stephen's Church, *New York.*

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

DECEMBER.

12. Third Sunday in Advent.
15. }
17. } Ember days.
18. }
19. Fourth Sunday in Advent.
21. St Thomas the Apostle.
25. CHRISTMAS DAY.
26. First Sunday after Christmas, and St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
2. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

NOTICES.

COURSE OF SERMONS
IN ST. JOHN'S CHURCH, BROOKLYN.

4. *December 12, 3d Sunday in Advent,* } Unreasonableness of dissent, especially as illustrated by the case of the Puritans and Methodists.

By Rev. Dr. Henry, of Brooklyn.

Service to commence at 7 o'clock.

ALL SAINTS' CHURCH

Will be opened for Divine Service every Sunday evening during ADVENT, at *Seven* o'clock. Afternoon service as usual.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A meeting of the Board of Managers will be held at the Sunday Schoolroom of St John's Chapel, on Tuesday evening next, the 14th inst., at 7 o'clock.

WM. H. BELL, Sec'y.

PROT. EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Trustees will be held at the Sunday Schoolroom of St John's Chapel, on Tuesday evening next, the 14th inst., at half past 7 o'clock.

P. E. F. McDONALD, Sec'y.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By the hands of Swords, Stanford & Co, from a "friend to the poor," $10; by the same hands, "for the City Mission Sunday Schools," a bundle of garments.

Further donations are much needed and will be thankfully received, if left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.

New York, December 8, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Calvary ch, Cairo, Rev Geo Sayers, missionary, $1 50. A communicant of St Bartholomew's ch, $3. W A Duncan, annual, $2. S T Skidmore, do, $3. Miss Sarah A Moore, do, $2. Nathaniel F Moore, L L D, do, $2. Miss Lorillard, do, $5. John D Wolf, do, $2. Theophilus Peck, do, $2. Richards Kingsland, do, $2. Columbus Lane, do, $2. Nelson Jarvis, do, $2. Mrs J Lorillard, do, $5. C V S Kane, do, $3. J W Hayes, Newark, do, $3 50. Edward W Laight, do, $5. Mrs Lindsay, do, $2. Miss Robert, do, $2. Miss M Livingston, do, $2. Wm H Priest, do, $2. A Hanford, do, $2. St Clement's ch, Rev Edward N Mead, $20. John Benjamin, dues, $2. Total amount, $77.

Towards printing the Prayer Book in German, from Mrs J Lorillard, $10.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.

New York, December 9, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a lady, donation, $2. A member of St Bartholomew's parish, $1. Wm A Duncan, annual, $1. S T Skidmore, do, $2. Miss S A Moore, do $1. N F Moore, LL D, do, $1. Samuel Whitney, do, $1. Miss Lorillard, do, $3. John D Wolf, do, $1. Theophilus Peck, do, $1. Mrs Banyar, do, $3. Mrs P Hone, do, $1. T M Beare, do, $1. Mrs J Lorillard, do, $1. E W Laight, do, $2. Wm H Priest, do, $1. A Hanford, $1. Total amount, $24.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

New York, December 9, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 2d inst., has received the following contributions, viz.

From Calvary ch, Brooklyn, N Y, for Tecumseh, Mich, $14 12. A member of Trinity ch, Plattsburgh, N Y, by Mr. Swords, 5. A member of St Matthew's ch, Jersey City, N J, 3. Rev J D Carder, 125. St Luke's ch, Glastonbury, Ct, by the rector, 10 40. St George's ch, Hempstead, L I, by the hands of the Rev Dr Carmichael, rector, 10. St George's ch, Flushing, L I, by the hands of Rev F J Goodwin, rector, 50. J G Coster, Esq, for the Rev Mr Lyster, 10. G H Coster, Esq, for the Rev Mr Lyster, 2. A lady in Va, by the Rev R B Croes, 2. St Paul's ch, Flatbush, N Y, by the hands of the Rev W Barlow, rector, 24. Female School of St Luke's ch, Phil, for ch at Ann Arbor, Mich, 20. Missionary Society of All Saints' ch and Emanuel chapel, Phil co, for the Prairieville mission, Wisconsin Ter, per Mrs Frances Lardner, 75. Male Sunday school of Gloria Dei ch Phil, per Rev Dr Clay, 12 17. Total, $362 69.

J. D. WOLFE, Treasurer.

New York, December 8, 1841.

PROTESTANT EPISCOPAL EDUCATION & MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From "A member of St George's ch, Flushing," by the hands of Rev F J Goodwin, rector, $20. Calvary ch, Cairo, Rev George Sayres, 3 50. St Luke's ch, New York, Rev J M Forbes, rector, 64 08. Grace ch, Waterford, Rev G B Eastman, 5 32. St George's ch, Schenectady, Rev W H Walter, rector, special collections for education and missionary fund, 20. X L, donation for missionary fund, 10. Christ ch, Poughkeepsie, Rev Dr Reed, rector, 22 and 10—(making 32.) St George's ch, Flushing, Rev F J Goodwin, rector, 31. St Ann's ch, Morrisania, Rev A C Cox, special collections for education and missionary fund, 15. Miss Elizabeth Fish Morris and Master Nicholas Fish Morris, savings from their spending money, 1 25. St John's ch, Cold Spring, 3, and from St John's ch, Huntington, Rev Isaac Sherwood, rector, special collections for education and missionary fund, 2. "A female communicant of New Rochelle," by the hands of Rev Dr Coit, for missionary fund, 3. Christ ch, Tarrytown, 11 50. Zion ch, Greenburgh, Rev Dr Creighton, rector, special collections for missionary fund, 10 50. St Peter's ch, Hobart, per Levinus Munson, Esq, senior warden, special collection for education and missionary fund, 4. Total amount, $236 15.

C. N. S. ROWLAND, Treasurer,

December 8, 1841. 55 Water street.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Thomas E Wilcox, rec agent, Phil, for African mission, $50; Greek mission, 75; China mission, 75; do, from St Luke's ch, for Africa, 10. Thomas H Trescott, rec agt, Charleston, S C, St Bartholomew's ch, Rev James H Fowler, rector, 32 50; Miss Pinckney and Mrs Izard, for ch at Galveston, 100; St Philip's ch, Branford Springs, Rev I Miles, 16 67; St James ch, Pequa, Ohio, Rev R S Killin, 21 18. For Trinity ch, Galveston, 330. Total, $710 35.

N. B. $8 50 acknowledged to St Peter's ch, Peekskill, Oct 13th, should have been from St George's ch, Hempstead, L I.

J. SMYTH ROGERS, Treasurer.

New York, Dec. 8, 1841.

CHURCH DEPOSITORY,
No. 28 ANN-STREET.

Letters have been received at the Depository of the General P. E. S. S. Union, during the fortnight ending Dec. 9, from the following persons, viz.

R S H George, Phil, 2 letters; Charles Stimpson, Boston; Rev H Waterman, Woonsocket, R I; Rev J V Van Ingen, Greene; P M at Wilmington, N C; Rev A Ten Broeck, Newark, 2 letters; Rev P T Babbit, Hudson; D Brunner, Baltimore; Rev R Cox, Troy, with remit; P M at New London, Con, with remit; Thomas J Leslie, West Point, with remit; Rev N W Camp, Derby, Vt; Rev Benj Hutchins, Albion, Ill; James B Dorr, Boston; Rev P T Babbit, Hudson, with remit; Joseph Backus, Norwich, Con; Rev D H Short, Danbury, Con, with remit; L Townsend, Middlebury, Con, with remit.

Packages have been forwarded during the same period as follows:

To R S H George, Phil, per Harnden's Express; Rev M P Parks, West Point, per steamer J Madison; Rev E Williams, Cold Spring, sent to Barclay Street Hotel; Rev P T Babbit, Hudson, per towboat; Charles Stimpson, Boston, per Harnden's Express; John H Simmons, Phil, per Harnden's Express; Rev P T Babbit, Hudson, per steamer Columbus; S W Bullock, Catskill, delivered to Wm Carf; A E Miller, Charleston, per ship Moon; Z Clark, Troy, per Harnden's Express; Rev W H Walter, Schenectady, care of J M Woodward, Albany, per Harnden's Express; E Wiley, Savannah, per brig Wilson Fuller; Joseph Gill, Richmond, per sch Tuscarora; Wm Rowland, Norfolk, per sch J W Kimpton.

JEREMY TAYLOR'S GOLDEN GROVE.

D. APPLETON & CO., 200 Broadway, have in press and will shortly publish,

THE GOLDEN GROVE,

A choice Manual of Prayers for every day in the week. By the Rt. Rev. Jeremy Taylor, D. D., sometime Lord Bishop of Down and Connor. 1 vol. 8mo.

December 11.

THIRD EDITION OF THE 18MO RUBRICATED BOOK OF COMMON PRAYER.

JUST PUBLISHED by GEORGE MILLER, No. 647 Broadway. This is the latest edition of the book in this diocese, and the most correct. It has been read a third time by a Presbyter of the Church of no ordinary talents, with a certificate from the Right Rev. Bishop Onderdonk. It is beautifully embellished with six appropriate Steel Engravings, and bound richly in various styles of Morocco Gilt, very suitable for a Holiday Present. Dec. 11—4t

SWORDS' ALMANAC.

IN PRESS, and will be ready in a few days, Swords' Pocket Almanac for 1842. Besides the matter usually furnished, this Almanac will contain the CANONS as revised by the late General Convention.

SWORDS, STANFORD & CO.

December 11, tf

NEW WORK ON LAY BAPTISM.

JUST published in one neat volume, 12mo., An Outline of the Argument against the Validity of Lay Baptism, by Rev. John D. Ogilby, A. M., Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.

"One Lord, one Faith, one Baptism."

D. APPLETON & CO., Publishers,

December 11. 200 Broadway.

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
under the American Hotel,

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.

December 11. tf

GIFTS FOR THE HOLIDAYS,

For Sale at the Clinton Hall Book Store, at the Lowest Cash Prices.

ELEGANTLY bound, and fine editions, of the Bible, of all sizes, from 32mo, to quarto.

Testaments of the usual sizes.

The Book of Common Prayer, of all sizes, and splendidly bound.

The Pictorial Illustrations of the Bible, in 3 volumes—complete—superbly bound in morocco gilt, and in cloth, gilt edges.

Eastern Arts and Antiquities, 130 illustrations, a republication from the London Religious Tract Society, in gilt binding.

Bible Quadrupeds, (Bingley's) with 16 beautiful engravings—gilt binding.

English Annuals for 1842.

The Drawing Room Scrap Book, with poetical illustrations by Mary Howitt, 36 engravings, and elegantly bound in blue silk.

The Book of the Boudoir, or the Court of Queen Victoria, a series of highly finished Portraits of the female nobility—3d series, with poetical illustrations, bound in green morocco.

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The Book of Beauty, edited by the Countess of Blessington—with 13 splendid engravings of her Majesty the Queen, and other distinguished ladies, bound in blue silk.

Heath's Picturesque Annual, a history and description of Paris, 1841, by Mrs. Gore, with 21 highly finished engravings, bound in green cloth and gilt.

The Cabinet of Modern Art, edited by Alaric A. Watts, illustrated with 24 splendid steel engravings, a splendid volume, elegantly bound in Turkey morocco, extra gilt.

The Gems of Art, a Token of Remembrance—illustrated with 23 elegantly engraved plates—a beautiful volume, elegantly bound in Turkey morocco, extra.

The Juvenile Scrap Book, by Mrs. Ellis—with 17 beautiful plates.

Friendship's Offering and Winter's Wreath, 10 beautiful plates, embossed morocco.

The Forget-Me Not, 11 exquisite engravings, by Frederick Shobert, morocco, richly gilt.

American Annuals for 1842.

The Violet, a Christmas and New Year's Gift, 8 fine engravings, morocco.

The Youth's Keepsake, a Christmas and New Year's Gift for Young People.

The Mignionette, 8 elegant steel plates.

The Gift, a Christmas and New Year's Present, 8 beautiful engravings, morocco, richly gilt.

The Token and Atlantic Souvenir, 10 fine engravings, morocco.

The Lady's Book of Flowers and Poetry, 10 beautiful colored plates, morocco.

The Gem, a Christmas and New Year's Present, 7 embellishments, morocco.

The Friendship's Offering, by Mrs. Catharine H. W. Esling, plates, morocco.

The Rose of Sharon, a Religious Souvenir, by Miss Sarah C. Edgarton, 5 plates, embossed.

The Dahlia, or Memorial of Affection, 6 plates, morocco.

The Rose, or Affection's Gift, by Emily Marshall, 10 steel engravings, morocco.

An assortment of Juvenile Books, Stationery, &c., &c. J. S. REDFIELD, Clinton Hall.

New York, Dec. 11, 1842. tf

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.

November 6. tf

F. CHAPMAN,
Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, a the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841 yr

IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the above. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author Oct. 2.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22—tf

NEW MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also, nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. *Price,* about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.

SWORDS, STANFORD, & Co.,

Nov. 20. 152 Broadway.

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the literary public that their arrangements for importing English and other books are fully matured by the facilities afforded by their London agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care with the utmost fidelity and despatch.

As they are in constant communication with the various publishing houses established on the continent of Europe, they are enabled to undertake with certainty the supply of all books published in Germany, France, Italy, Spain, &c., and in addition to this, a well selected stock of classical and other works in the languages of these nations, is constantly kept on hand.

The want of the facilities above enumerated has long been felt, and it will scarcely be necessary to point out all the advantages they offer to Universities, Colleges, Public Libraries, Professional Gentlemen and Men of Letters: it will be sufficient to observe that there is no other establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the book markets of Europe.

☞ Single copies of European books imported with the same care and despatch as large quantities.

Nov. 20. 161 Broadway.

☞ CHOICE SELECTIONS.

AT the Bookstore of JOHN P. HAVEN, No. 199 Broadway, (between Fulton and Dey streets,) will be found the greatest variety of *Rich and Rare Books,* including all the Splendid London Annuals, Bibles, Prayer Books, and other Books suited to the season. ☞ *Please to look in.*

N. B. All valuable Books for sale in market are readily procured at this store. Dec. 4—2t.

BOOKS FOR THE HOLIDAYS.

AS the Holidays are fast approaching, the subscriber respectfully informs the parents and the friends of the young, that he has for sale a choice collection of suitable Books, Stationery, Fancy Articles, and Amusing Games.

T. J. CROWEN, 633 Broadway,
at the sign of the Golden Book.

December 4, 1841. tf

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Dec 4.—yly

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York;* Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,

June 19. tf near Broadway.

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

MODERN THEOLOGICAL BOOKS.
TO CLERGYMEN, STUDENTS, &c. &c.
BARTLETT & WELFORD,
Booksellers and Importers, No. 229 Broadway,
Under the American Hotel,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols	Lightfoot's Whole Works, 13 vols
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Burrows' Sermons, &c. 2 vls	Palmer's Origines Liturgicæ, 2 vols
Bishop Bull's Works, 8 vols	Patres Apostolici, ed Jacobson, 2 vols
Bragge's Works, 5 vols	Porter's Life and Times of St. Cyprian, 1 vol
Bp Berkely's Works, 1 vol	Bishop Porteus' Works, 6 vls
Burnet's History of the Reformation, 4 vols	Randolph's Theologican, 2 vols
Cardwell's Documentary Annals of the Church, 2 vols	Stillingfleet's Origines Sacræ, 2 vols
Caves' Lives of the Apostles, Fathers, &c. 5 vols	Do. Origines Britannicæ, 1 v
Archdeacon Daubeny's Sermons, 3 vols	Archbishop Sharpe's Works, 5 vols
Douglas on Miracles, 1 vol	Shackford's Connections, 2 vols
Fuller's Church History of Britain, 3 vols	Sherlock's Works, 5 vols
Hall's Contemplations, 1 vol	Strype's Annals and Memorials, 13 vols
Horberry's Works, 2 vols	Van Mildert's Works, 6 vols
Hooker's Works, 2 vols	Warburton's Divine Legation, 2 vols
Hale's Sermons on the Liturgy, 4 vols	Bede's Ecclesiastical History, 1 vol
Horsely's Sermons, 1 vol	Clergyman's Companion, 1 v
Jewell's Apology for the Church, 1 vol	Jones' Canon of the New Testament, 3 vols
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Library of the Fathers, 6 vls	
Rev Charles Leslie's Works, 7 vols	

And a variety of other equally standard and valuable Works.

N. B. Catalogues furnished gratis on application.

October 2—tf

CORRESPONDENCE ON THE SUBJECT OF

CONFIRMATION,

Between the Bishop of Salisbury and the Rev. Octavius Piers, Vicar of Preston.

To the Clergy of the Diocese of Salisbury.

Palace, Salisbury, Sept. 16, 1841.

Rev. and Dear Brethren,—I wish to explain to you, in a few words, the circumstances which have obliged me, however reluctantly, to publish the following correspondence.

At the confirmation holden by me, at Melcombe-Regis, in the autumn of 1838, for that place and the adjoining parishes, from the parish of Preston, which, according to the census of 1831, contains a population of 555 persons, no single person was brought for confirmation, with the exception of the son of the vicar, the Rev. Octavius Piers.

So unusual a circumstance appeared to me to call for inquiry. I therefore took that gentleman aside, and asked him whether there were any peculiar causes affecting his parish by which it could be explained. Not finding that there were any such, I pointed out to him that the fact that no persons whatever in his parish were candidates for an ordinance, to which it is the wish and intention of the Church that all her children should be brought,* argued either a negligent performance by himself of his duties in this respect, or a most unhappy want of success in his endeavors, which should stimulate him to increased exertions. I also felt it my duty, on my return home, to mention the matter to the Dean of Salisbury, under whose peculiar jurisdiction the parish of Preston is placed, in order that he might make any further inquiry into the subject, if he deemed it necessary to do so.

On the 8th of July, in the present year, I received the first of the following letters from Mr. Piers, which though dated on the 28th of June, did not reach me sooner, owing to my absence from home; it having, I believe, been forwarded from Salisbury to Brighton, where it lay for some days.

In this, as you will see, Mr. Piers asked for an explanation of some portion of my circular letter on the subject of confirmation, the nature and design of which ordinance he professed himself to be not able fully to understand. I replied to this inquiry, and the other letters on the same subject followed in due course.

I was much surprised, after the close of the correspondence, to receive a letter from Mr. Piers requesting my permission for its publication. With this proposal I refused to comply: nor will my reasons for doing so fail to suggest themselves to all among yourselves who value that freedom of intercourse, which, in our relative positions, it is most desirable to maintain.

It is my earnest wish to communicate without reserve with the clergy of my diocese, whenever any of them may desire to have my opinion or advice on any point of professional duty. But if I were to feel that letters, intended merely for an individual, and written with the haste, and, in unessential matters, with the carelessness which necessarily belongs to an extensive daily correspondence, were liable to be submitted to the public, there would be an end at once of all freedom and unreservedness of expression, which would be replaced by the dry and technical formality of an official correspondence.

But if I was surprised at the proposal to publish the whole correspondence, far more was I astonished to learn that, on my refusal, Mr. Piers had thought fit to publish his letters by themselves, containing, as they do, sentences and expressions out of mine, detached from the context, and interpreted by him in a manner which he knew that I considered to be very incorrect. I forbear all comment on this proceeding, feeling very sure that only one opinion can be formed of it.

You will see that this step on his part obliges me either to leave my views on this important subject to be laid before you through the medium of his erroneous interpretation of them, or to publish the whole correspondence, as I now do.

When I say that I have been very unwilling to take this course, you will, I am sure, understand that my reluctance is founded solely upon the reasons mentioned above. I am far from having any wish to withhold my opinions on any subject from the members of that portion of the Church over which I have been called to preside. On the contrary, I would earnestly desire, according to that measure of ability which God has given me, freely to declare them, whenever my doing so can in any way tend to edification.

But there are, I trust, few among you who can need that explanation of one of the most important duties of a clergyman, which is given in the following letters. On the contrary, you well know "the nature and design of confirmation," and are accustomed to rejoice in the opportunity offered by the return of its celebration for most useful intercourse with the young members of your flocks, and to see the fruit of God's blessing upon your labors in their after-walk and conversation.

I would only further request you to bear in mind, in reading the following letters, that they were written *solely* with reference to the difficulties of the individual to whom they are addressed. The cautions, therefore, which they contain, are all one side; and there is not any allusion to errors of an opposite character to that into which he appears to have fallen, but which, nevertheless, equally require to be guarded against by all who would give their proper efficiency to the hallowed ordinances of our Church, and guard her holy character from reproach.

I am, rev. and dear brethren,
Your affectionate friend and brother,
E. Sarum.

CORRESPONDENCE.

The Rev. Octavius Piers to the Bishop of Salisbury.

Preston, near Weymouth, June 28th, 1841.

My Lord,—I have the honor to acknowledge the receipt of your circular of the 4th instant, intimating your intention of holding a confirmation for my parish in the ensuing autumn, and shall be happy to comply with the directions therein contained, as far as I am able to comprehend them. Among others, your lordship entreats me to be earnest and diligent in giving the candidates such instruction, that they may come with a due knowledge of the *nature* and *design* of confirmation;—and that I will lead them to view it as a preparation for the sacrament of the Lord's Supper, of which it will henceforth be their privilege to partake.

As far as I understand the nature and design of confirmation, it is, by prayer and the laying on of hands, to strengthen and confirm *weak believers* in the faith of the Gospel, and in their holy resolution to renounce the devil, the world, and the flesh, according to their baptismal vows; such faith and holy resolutions being manifested by their walk and conversation, and by their after-attendance on the sacrament of the Lord's Supper, as one of their highest privileges.

Now, as the great majority of those who usually attend the ordinance of confirmation give no after-evidence of the sincerity of their profession by the fulfilment of their baptismal vows, in renouncing the pomps and vanities of the world, or by their attendance at the sacrament of the Lord's Supper,—and as the want of such evidence has led many to represent the ordinance itself, as administered in our Church, as a mere popish ceremony,—and as I can find no ordinary clergyman here who can satisfy my mind on the subject, may I beg that your lordship will have the kindness to inform me whether I am correct or not in the view which I have taken of the ordinance?—whether I am to look for the evidence of repentance towards God, and of faith towards our Lord Jesus Christ, in all to whom I grant tickets of approval?—or whether I am to be satisfied with a mere head-knowledge of the Creed, the Lord's Prayer, the Ten Commandments, the Catechism, and such other things as I may be able to teach them within the time appointed?

Your lordship's matured opinion on these points will confer an obligation on,
Your obedient and very humble servant,
Octavius Piers,
Vicar of Preston-cum-Sutton, Dorset.

The Bishop of Salisbury to the Rev. Octavius Piers.

Palace, Salisbury, July 10, 1841.

Rev. and Dear Sir,—I am sorry that any part of my circular letter on the subject of confirmation should be such as you are not able to comprehend; and that you should feel the doubts and difficulties you appear to do as to the nature and design of this office of our Church. I would willingly give you any assistance in my power which might facilitate your task of duly preparing the young members of your flock for partaking in an ordinance, which, with such preparation, we may confidently hope will be attended with the divine blessing, and be made a most important means of edification.

I hardly, however, know how to point out the nature of this office more plainly than I have done in the concluding portion of my letter, in which I speak of it as an ordinance, in which those who come to be confirmed declare openly their purpose of keeping their baptismal promises, and in which God, as we trust, bestows his grace upon those who faithfully seek it, in order to enable them to keep their good resolutions. Its *nature*, therefore, is that of an ordinance in which the purpose of the heart of man works together with that grace of God which giveth strength;—its *design* is to build up the Church of Christ in that holiness, without which no man shall see the Lord.

No doubt, it is a just subject of deep regret, that very many of those who come to confirmation disappoint the hopes formed of persons who profess to desire to walk in the path of God's laws. We may fear that, in the case of many, no such desire really had been entertained; and such, therefore, were not duly qualified to partake in the ordinance. Others, who at the time had a sincere purpose of leading a Christian life, fall afterwards under the power of temptation, exhibiting the lesson of the weakness of the best human purposes, if they be not maintained by constant watchfulness, and prayer for the help of the Holy Spirit. Now, if a minister were gifted with the power of reading the heart and trying the consciences of men, it would be his duty not to admit to this sacred rite any of those whom he might discern not to have an honest purpose of acting in the spirit of the profession they make. But, not having any such power committed to him, his duty is ordinarily discharged by setting clearly before those concerned, the nature of the engagements undertaken in confirmation, and urging upon their consciences the necessity of an honest heart and purpose in so serious a matter. If they are guilty of deception, his conscience is absolved. If, indeed, any seek to come to this ordinance who prove themselves to be unfit for it by open and notorious misconduct unrepented of, it would be the duty of the clergyman not to admit them: for the wilful violation of God's laws is incompatible with the purpose of leading a Christian life, professed in confirmation. The evidence, therefore, of a consistent walk *is* to be required of those who come to be made partakers of this rite: but then we must not expect to find in those just emerging from childhood—from babes in grace, from those whom you describe as "weak believers"—the matured fruits of godliness, to which we hope they may hereafter attain, and towards which the rite of confirmation is intended to be a preparation and help. On the whole, if there will always be some cases which will cause doubt and anxiety to a conscientious clergyman, it is satisfactory to know, that those who most deeply appreciate the value of the opportunity of instruction and exhortation which the return of the season of confirmation gives—who most earnestly labor in preparing the young members of their flock for partaking in the rite, and who rely most on God's blessing to be therein bestowed, through his ministers, on those who seek it,—ordinarily find such doubts least embarrassing, have less reason than others to mourn over the inconsistencies of their people, and more to rejoice, that the Church, of which they are ministers, has enjoined the rite of confirmation as a means of preparing her people for admission to her most sacred ordinance, and of building them up in the faith and fear of their Redeemer and their God.

With the expression of my earnest hope that your experience may in this respect agree with that of those who are thus favored, I remain,
Rev. and dear sir, yours faithfully,
E. Sarum.

The Rev. Octavius Piers to the Bishop of Salisbury.

Preston, near Weymouth, July 12th, 1841.

My Lord,—I take the earliest opportunity of acknowledging the receipt of your letter of the 10th instant, and beg to offer you my best thanks for the trouble you have taken in endeavoring to remove my difficulties with respect to the rite of confirmation, as administered in our Church. I feel, however, that I should not be acting fairly or candidly by your lordship, if I did not honestly confess, that even your elaborate letter has not succeeded in effecting that purpose.

Repentance and faith either are or are not pre-requisites in all who are candidates for confirmation. On this point, which is with me the point of difficulty, your lordship has not touched. If they are pre-requisites, as I believe them to be, then no minister is warranted in granting tickets of admission to the rite of confirmation to any persons in whom he has not reason to believe the evidences of these graces are to be found. If they are not pre-requisites, then, inasmuch as we cannot read the hearts or try the consciences of men, we must be content with a mere profession of good intentions on the part of the candidates, and must submit to be stigmatized with having converted a solemn and important rite into an empty and unmeaning ceremony.

Regretting that I should be under the necessity of troubling your lordship once more on this point, I have the honor to subscribe myself, Your lordship's very obedient and very humble servant,
Octavius Piers, Vicar of Preston.

The Bishop of Salisbury to the Rev. Octavius Piers.

Palace, Salisbury, July 14, 1841.

Rev. and Dear Sir,—I hardly hoped that my last letter would remove the difficulties you state yourself to feel with respect to the rite of confirmation; and still less do I expect to add to what I then said, anything that will do so—as, if you cannot find a satisfactory answer to your doubts, either in the formularies of the Church or in my last letter, I know not how to supply one.

In that letter I said, that if a clergyman could read the heart, "it would be his duty not to admit to this sacred rite any of those whom he might discern not to have an honest purpose of acting in the spirit of the profession they made." What is that profession? It is that of keeping the baptismal promise. What is that promise? It is the promise of repentance and faith. The graces of repentance and faith *are* undoubtedly, therefore, expected by the Church of those who are admitted to confirmation. Faith, perhaps, weak and unconfirmed—repentance in its incipient, not in its matured state: but still the graces of repentance and faith. I certainly did not understand, from your former letter, nor should I have expected, that your doubt was on this point: but rather on that of what *evidence* of such repentance and faith you are justified in requiring. And with reference to this, it was my object to point out, that the spirit of our Church is comprehensive and charitable, leaving the proof of sincerity rather to the conscience of the individual instructed and enlightened, than to the fallible judgment of the minister, except where acts of open misconduct supply a test in which he cannot be mistaken. You surely do not doubt that repentance and faith are required for admission to the sacrament of the Lord's Supper; yet, as regards this, you will see in the rubric and canons the line of judgment which the Church feels it safe to form. No device of man can secure the Church from the occurrence of the scandal you so much apprehend; but where the minister does his part to the best of his ability, whatever censure may fall upon others, he, at least, will not be subject to the reproach of "having converted a solemn and important rite into an empty and unmeaning ceremony."

I am, rev. and dear sir, yours faithfully,
E. Sarum.

The Rev. Octavius Piers to the Bishop of Salisbury.

Preston, near Weymouth, July 16th, 1841.

My Lord,—I am really quite ashamed of having given you so much trouble with respect to my difficulties on the subject of confirmation. Those difficulties, however, have no reference to the formularies of the Church, which evidently require repentance and faith in all who are admitted to confirmation, but rather to the practice of the Church, which as evidently dispenses with them. Feeling distracted between these two points, and fearing that, if I acted on my own judgment, I might again subject myself to your lordship's severe castigation, I took the liberty of laying my difficulties before you, in the hope that your lordship might be able to solve them. I regret, however, to be compelled to acknowledge that such has not been the case, your explanation having tended rather to increase than to diminish them. Had your lordship told me that the Church did not expect the graces of repentance and faith in those who were admitted to the rite of confirmation, however I might have presumed to differ from your opinion, I should, nevertheless, have bowed in humble submission to your superior judgment, and should probably have brought up what your lordship might be pleased to consider a due proportion of young persons from my parish, of such as are usually brought up. But when your lordship tells me that these graces are required by the Church, but that in effect they are dispensed with,—at least, that the minister who is expected to give the ticket of approval, is, nevertheless, to be no judge in the matter, except in extreme cases, then I feel constrained to confess, that the whole subject is beyond my comprehension; and I have only to express my regret for having given your lordship so much trouble in a case which evidently admits of no remedy. I have the honor to be,

Your lordship's very obedient, humble servant,
Octavius Piers.

The Bishop of Salisbury to the Rev. Octavius Piers.

Palace, Salisbury, July 19, 1841.

Rev. and Dear Sir,—I feel it necessary to write you a few lines in reply to your letter which I have received this morning, as I might otherwise, by my silence, appear to acquiesce in an interpretation of my former letters which, I can hardly doubt, a reconsideration of their substance will lead you to see to be a very inaccurate one.

I pass over your observations on the conduct of your brethren of the ministry in general, little as I assent to your remark, that they are in the habit of dispensing with the qualifications for confirmation which the formularies of the Church evidently require. But when you say that *I* tell you, "that these graces are required by the Church, but that in effect they are dispensed with," I look in vain for any passage in my letter fairly susceptible of such an interpretation, which I entirely disclaim. Neither do I say, that "the minister is to be no judge in the matter, except in extreme cases." On the contrary, I say that he is to be the judge in every case; but that his judgment should be formed on reasonable grounds, and with a due consideration of the age and circumstances of the parties to whom it relates.

You say, that what is required of those who come to be confirmed is quite evident from the formularies of the Church; and I agree with you that such is the case. It is also plainly enjoined by the 61st Canon, that "every minister shall use his best endeavor to prepare and make able, and likewise to procure as many as he can to be brought, and by the bishop to be confirmed." It is, therefore, the duty of the minister to have two objects in view,—the one, that as large a number as possible of his people be made fit for confirmation; the other, that as many as possible of those who are duly qualified be brought to be confirmed. He will, therefore, earnestly and diligently bring the subject to the notice of the young members of his flock; and endeavor, both by instruction and exhortation, to lead them to understand the meaning, and appreciate the solemn character, of the rite. The measure of his success will, in this, as in other things, ordinarily bear some proportion to that of his endeavors. But if, when he has striven to the best of his power to prepare as many as possible of his people for this rite, he finds few or none whom he can with a good conscience recommend for admission to it, he will mourn, indeed, over the sad state of the flock committed to his charge,—he will examine himself, whether it be by his own fault that his ministrations are thus unblessed of God; but if his conscience be clear that he has not failed in earnest endeavor, however sad the result, no blame can justly be imputed to him. My feelings in such a case would, I trust, lead me to sympathy and commiseration—not to censure.

I remain, rev. and dear sir, yours faithfully,
E. Sarum.

The Rev. Octavius Piers to the Bishop of Salisbury.

Preston, near Weymouth, July 23d, 1841.

My Lord,—I have to apologize for not having before acknowledged the receipt of yours of the 19th inst.; but a little domestic arrangement has occupied so much of my time for the last three or four days, that I have been able to attend to very little else.

As your lordship denies the correctness of the interpretation which I put upon your former letters, I am quite willing to admit that I must have been mistaken. At the same time, when you call to mind that those letters contain such passages as the following—viz., "that, *if a minister were gifted with the power of reading the heart, and trying the consciences of men*, it would be his duty not to admit to this sacred rite any of those whom he might discern not to have an honest purpose of acting in the spirit of the profession they make; but *not having any such power committed to him*, his duty is ordinarily discharged by setting before those concerned the nature of the engagements undertaken in confirmation." And, again: "If, indeed, there be any who seek to come to this ordinance, who *prove themselves to be unfit for it, by open and notorious misconduct*, unrepented of, it would be the duty of the clergyman not to admit them." And, again, when you say, with reference to the evidence of repentance and faith which the minister is justified in requiring, "that the spirit of our Church is comprehensive and charitable, *leaving the proof of sincerity rather to the conscience of the individual, instructed and enlightened, than to the fallible judgment of the minister*, except where open acts of misconduct supply a test, in which he cannot be mistaken:"—I say, when your lordship reflects that your letters contain such passages as the above, I am sure you will not suspect me of having put any very forced construction upon your words, when I came to the conclusion, that, according to such reasoning, while the graces of repentance and faith were required by the Church, they were, nevertheless, in *effect* dispensed with; the ministers being no judges in the matter, *except* in extreme cases.

With reference to your lordship's passing over my observations on the conduct of my brethren in the ministry, by which I presume you mean the parochial clergy, I beg to assure you, that I did not make those observations for the purpose of casting any reflection on them, but simply as a matter of fact. Indeed, I have reason to believe, that many of them feel most acutely the difficulty of their position with reference to the rite of confirmation as administered in our Church in the present day, and would be glad to have their duty clearly defined; but, in the mean time, prefer going with the stream, to running the risk of subjecting themselves to such treatment as I had the honor of experiencing at your lordship's hands at the last confirmation.

I have the honor to be, your lordship's very obedient, humble servant,
Octavius Piers.

The Bishop of Salisbury to the Rev. Octavius Piers.

Palace, Salisbury, July 24, 1841.

Rev. and Dear Sir,—I had fully before my mind the passages in my former letters, to which you refer, when I expressed my surprise at the very forced construction which you appeared to put upon my words. Even those passages, taken by themselves, seem to me incapable of being so understood, though in the first quotation you make, you have omitted the concluding part of the sentence, which is very important to its general meaning.

However, as I have now done all that is in my power to remove the difficulties of which you complained, and have in my last letter told you as clearly as I am able what I conceive to be the course of your duty, it is useless for me to enlarge any more on this subject.

I cannot, however, close this correspondence without saying, that I should be sorry to think, that, in the observations which I felt it my duty to make at my last confirmation at Weymouth, I had given any just occasion for the terms you apply to that conversation of a "severe castigation," and "the treatment you had the honor of experiencing at my hands." I took no notice of the former expression, though I trusted it was unsuitable to the occasion to which it referred; but the repetition in your last letter of words of a similar meaning obliges me to say, that, according to my best recollection, they do not justly describe what passed between us. It was my intention to speak with all due courtesy; and if in any respect I failed in this, I would even at this distance of time most readily express my regret that such should have been the case.

May I, in conclusion, request you to read over again the letters you have now received from me; and if you have retained copies of your own, I would beg also that you would peruse them: and with the wish and prayer that you may be guided aright in all the course of your ministry,

I remain, rev. and dear sir, your faithful brother and servant,
E. Sarum.

The Rev. Octavius Piers to the Bishop of Salisbury.

Preston, near Weymouth, July 27th, 1841.

My Lord,—However unwilling to prolong a correspondence, of which I am sure you must already be heartily tired, I cannot omit the opportunity of once more expressing my regret that I should still be so unfortunate as to differ from you on every point; and not the least, in thinking that I received a severe castigation, when in the presence, if not the hearing, of clergy, churchwardens, clerks, sextons, &c., you threatened an investigation into my parish, on the ground that I neglected my duty—however courteous the language in which that threat was conveyed. Not that I mean for a moment to deny the correctness of the charge, or the propriety of your threatening; but only, I think, under all the circumstances of the case, it was *severe*. I beg, however, to say, I am quite satisfied with your lordship's explanation.

I regret that your lordship should still be of opinion that I have put a forced construction upon your words, and still more, that you should seem to think, that, in making a quotation from one of your letters, I had purposely omitted a portion of one of the sentences, which you consider to be of importance to its general meaning. I presume the portion to which you allude is this: "And urging upon their consciences the necessity of an honest heart and purpose in so serious a matter." Now, while I fully admit that these words add some *force* to the sentiments already expressed in the former part of the sentence—which sentiments were fully admitted, and were, indeed, the very sentiments which I had presumed to combat—I humbly submit, that, inasmuch as they did not in any degree alter the *meaning*, but rather tended to strengthen *my* position, they were *unnecessary*. Had the question at issue between us been, whether the young persons to be confirmed had or had not an honest purpose of heart to bring forth the fruits of repentance and faith, then the omission of that part of the sentence might have been of some importance, and I should freely have admitted, that they, the young persons, alone could be the judges. But as the real question at issue between us is, not whether they, the young persons, *have an honest purpose to bring forth the fruits*, but, whether they *have already received the graces* of repentance and faith, which are the special gifts of God to his people; then I maintain that, to make them the arbiters in such a case,—of which the unconverted among them can be no more competent to judge than a blind man would be to judge of colors,—is, *in effect*, to dispense with the *necessity* of these graces altogether, and thereby to convert a *solemn rite* of the Church into a *solemn mockery*.

I have the honor to be, your lordship's very obedient, humble servant,
Octavius Piers.

The Rev. Octavius Piers to the Bishop of Salisbury.

Preston, near Weymouth, Aug. 30th, 1841.

My Lord,—In accordance with the wish expressed in your last, I have lately taken an opportunity of reading over the whole of our correspondence with some care, and the conclusion to which I have come is this—that if it were published in the shape of a small tract for general circulation, it might be productive of much good, by eliciting inquiry on a subject at present but too little attended to. If, therefore, your lordship will kindly permit me to publish your letters, I shall have much pleasure in laying the whole before the public. Waiting your lordship's reply, I remain,

Your very obedient servant,
Octavius Piers.

The Bishop of Salisbury to the Rev. Octavius Piers.

Palace, Salisbury, Aug. 31, 1841.

Rev. and Dear Sir,—The precedent which would be afforded by the publication of our correspondence might be an inconvenient one; and I must, therefore, withhold my consent from the step of submitting to the public letters which were addressed as private advice to yourself.

I remain, rev. and dear sir, your faithful servant,
E. Sarum.

The Rev. Octavius Piers to the Bishop of Salisbury.

Torquay, Devon, Sept. 13, 1841.

My Lord,—I have the honor to enclose a printed copy of the five letters which I addressed to your lordship on the subject of confirmation; and, regretting that you did not permit me to publish your own, I remain,

Your lordship's very obedient servant,
Octavius Piers.

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Nov. 6—8t

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